

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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## A PAGE OF MISCELLANEOUS SHORT ITEMS

### DEBT PAID.

Our Sunday schools did the work and made it possible for us to begin the year free from debt; \$10,000.00 of old debt and \$4,000.00 for needed improvements have been paid off in two and one-half years; as well as every dollar of running expenses. We thank God for the hearty co-operation of our people.—M. C. Reynolds.

Dr. R. L. Motley has been called to Camden, Ark., and has accepted.

We are glad to know that Rev. C. A. Strickland, the new state Sunday school secretary, is thinking of making his headquarters in Birmingham.

The pastorate of Bro. J. Windsor at Kerens is opening most hopefully.—Baptist Standard. We are glad the Lord is blessing his work. We miss him in Alabama.

Rev. A. A. Walker, of Hartselle, who has been elected missionary of the Birmingham Association, has decided gifts as an evangelist and organizer. We welcome him to the district.

Baron Mitsui, said to be the richest man in Japan, who has been spending some weeks in New York City, says, as every public man of Japan has been saying, that all talk of war between Japan and this country is foolish.

Cease to think of the East as the home of the lotus eater, where luxurious ease pays court to sleepy indulgence. Wherever the breath of modern commerce has touched the coast of Asia, modern cities, seething with life and nerve to the highest activity, have burst into being.

The Pacific ocean is today the center of the most significant political movements in the world. There seems to be a consciousness that every nation which expects to have a large future must have a breathing space on the Pacific.

A woman has been the downfall of many a great man, and Mrs. Ida von Claussen vows that she will yet be the downfall of T. Roosevelt. She has an old grudge against him, for when he was president in some way he spoilt her plans at the court of Sweden, and she has been camping on his trail ever since.

It is said of General Custer that upon a leave of absence during a visit to his home, that he went to a ministerial friend and said, "Doctor, there is one thing more now I need, and that is personal religion." He realized that he must die as a man. He confessed himself with a great wholehearted man and kneeling down sought the forgiving grace of God.

## A Picture Made in Birmingham Under the Saloon Regime



When our legislators talk about "regulated saloons," here is what it will come to in our cities. You know it, we know it, and they know it. Do you want it? We do not.

### CHRISTMAS OFFERINGS FOR THE ORPHANAGE.

We have had a most generous response from our Sunday schools to the appeal sent out the last of December. A list of each school and the amount contributed will appear in next week's issue of the Alabama Baptist. We know of a number of schools that made the offering, but it has not been sent in. We earnestly request Sunday school treasurers and all others holding funds to send them in promptly.

With the missionary pastors and leaders determined that the churches shall be missionary, with the Sunday school leaders and experts assisting in the Sunday school field, with the leaders of young people's organizations desiring to take their part, with the leaders of men's church clubs and the laymen's movement anxious to cooperate, and the women societies at work, it is not difficult to see that from the missionary standpoint the churches of the future will be vastly different from the churches of the present. They will be different not simply in their relation to the whole missionary enterprise, but they will become much stronger evangelizing agencies in the state, home and foreign work. Churches are beginning to feel added life, indifference is being changed to interest, ignorance to knowledge, selfishness to sacrifice, carelessness to prayer.

The December number of the Exposition Herald, the official publication of "The World in Boston", the great missionary exposition to be held in Boston in April and May, 1911, is devoted largely to information for the stewards, of which there are to be something like 10,000. The stewards at this exposition will have charge of the exhibits and dressed in costumes of the various non-Christian countries, will people and make alive the scenes representing life in foreign lands.

The legislature of Alabama convenes Tuesday, January 10th. A majority of the legislature pledged to the people electing them to office to not allow the passage of any laws permitting the legalized sale of liquors in any form.

No set of men have a right to frame a platform that will cause these men to violate their pledged word.

Tell your senators and representatives that you expect them to keep their pledged word and to keep the legalized liquor traffic out of Alabama.

Rev. L. E. Smith, who was during the past year connected with the Anti-Saloon League as field worker, closed his relation with it at the beginning of the legislative session and is now open for a pastorate. Bro. Smith is a graduate of the Southern Baptist Theological Seminary. His address is box 55 (West End), Birmingham, Ala. We hope some pastorless church will avail itself of this opportunity to invite Bro. Smith to visit them.

### CHRISTMAS AT THE ORPHANAGE.

Lots of toys and other things to make the children happy were sent in and the children had a great time. An Xmas tree with "Santa Claus" was one of the pleasing events.

Man shall not live by bread alone, but by every word of God.—Luke 4:4.

Rev. A. A. Walker, of Hartselle, recently held a successful revival at the Elyton Baptist church. Bro. Glass is doing a fine work at Elyton.

Every person joining the church should be interviewed by the finance committee and a definite pledge secured from him for the work of the church.

Bro. J. H. Mize sent the Alabama Baptist to a young preacher as a Christmas present. This was a thoughtful act on the part of a worthy pastor.

We wish to thank many friends for sending in their articles, but beg them to be patient, as we are always crowded for space in the first issue in January on account of not getting out a Christmas issue.

Rear Admiral Wm. T. Sampson said: "I think there is but one opinion among the officers of the navy about grog, and it is that alcoholic drinks have no place in the navy of the United States, except as medicine. Intoxicating liquors of all sorts should be abolished!"

The Baptists in every State should set themselves to build their state paper into real strength. This is at the bottom of success in all lines of work. There is not a state that can not double the readers to the state paper by the right kind of effort.—J. B. Gambrell.

Rev. J. H. Shakespeare, secretary for Great Britain of the Baptist World Alliance, writes that they have secured twenty Russian Christians, who have been to Siberia and in prisons, for preaching the gospel, who have decided to accept the proffered aid of steamship passage and will be at the alliance at Philadelphia in 1912.

In the progressive state of Kansas women are already serving as registers of deeds, school superintendents and clerks of court. The number of women candidates for various offices has greatly increased this fall, chiefly because men are satisfied with their administration of offices. They are spoken of as being honest in money matters, doing well what they are paid for, and as yet there is no indication of their making politics their ruling concern.

# ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

Headquarters—Mission Room, 1122 Bell Building, Montgomery, Alabama

Watchword for 1910-11: "Saved to Serve"

Mrs. Chas. Stakely, President, 23 Wilkerson Street, Montgomery.

### Vice Presidents.

Mrs. T. W. Hannon, Montgomery.  
Mrs. Henry Dill, Birmingham.  
Mrs. O. M. Reynolds, Anniston.  
Mrs. W. J. E. Cox, Mobile.  
Mrs. F. B. Stallworth, Cuba.

Mrs. T. A. Hamilton, State Organizer, 1127 South Hickory Street, Birmingham.  
Mrs. D. M. Malone, Associational Visitor, Consul.

### W. M. U. Watchword:

Whatever He saith unto you, do it.—John 2:5.

Miss Kathleen Mallory, Secretary-Treasurer, 1122 Bell Building, Montgomery.

Mrs. Wm. H. Samford, Recording Secretary, 310 Mildred Street, Montgomery.

Mrs. M. C. Scott, Auditor, 611 S. Court St., M'tgom'ry.  
Miss Mary Rhoades, Leader of Young People's Societies, 1122 Bell Building, Montgomery.

Mrs. Grace Hiden Wilkinson, Secretary of Relief Work for Aged and Infirm Ministers, Idlewild, Birmingham.

Mrs. R. G. Patrick, Press Correspondent, Judson College, Marion.

### Advisory Board.

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Mrs. Law Lamar, Selma.  
Mrs. Graham Moseley, Wetumpka.  
Mrs. R. A. Paschal, Union Springs.  
Mrs. W. W. Campbell, Tuskegee.

### Y. W. A. Watchword:

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.—Daniel 12:3.

### THOUGHT FOR THE WEEK.

Grant us the knowledge that we need  
To solve the questions of the mind;  
Light Thou our candle while we read,  
And keep our hearts from going blind.

Enlarge our vision to behold  
The wonders Thou hast wrought of old;  
Reveal Thyself in every law  
And gild the towers of truth with holy awe.  
—Van Dyke.

### DURING JANUARY.

We study about Home Missions.

We give as societies to the work amongst foreigners and on the frontier; as Y. W. A.'s to the Mountain Schools, and as R. A. and S. B. B.'s to the Indians.

### REMEMBER IN YOUR PRAYERS.

The work in the Calhoun Association, superintendent Mrs. O. M. Reynolds, Anniston.  
Our missionary at Lai Chow Fu, China, Miss Cynthia Miller.

Our students at the Louisville Training School, Miss Marietta Register, Miss Rosa Dykes and Miss Ida Martin.

The reaching of our year's apportionment.

### DURING THIS WEEK.

We hold the annual meeting of the State Executive Board at the Mission Room in Montgomery.

We celebrate the fiftieth year of organized woman's work for missions by a jubilee gathering of the women of all denominations at the First Baptist church of Montgomery.

We ask your interest in both.

### FINANCIAL REPORT FOR DECEMBER.

#### State Missions.

Goodwater W. M. S., \$10; Goodwater S. B. B., \$2; Florence (1st) W. M. S., \$8; Anniston (P. M.) S. B. B., \$3; Piedmont Y. W. A., \$1; Union Springs W. M. S., \$36; Elba W. M. S., \$6.40; Tuskegee W. M. S., \$10; Alexander City W. M. S., \$25; Montgomery (Highland Ave.) W. M. S., 75c; Blocton (1st) W. M. S., \$4; Belmont (Bigbee Ass'n) S. B. B., \$1; Belmont (Bigbee Ass'n) W. M. S., \$1; Furman W. M. and A. S., \$12; Mt. Hope L. A. S., \$3; Montgomery (Clayton Street) Y. W. A., \$1.35; Castleberry S. B. B., \$2. Total, \$127.50.

#### Calendars.

Mission Room sales, \$16.50.

#### Training School Enlargement.

Troy W. M. S., \$7; Avondale (P. M.) L. A. S., 25c; Selma (1st) L. A. S., \$6.23. Total, \$18.48.

#### Training School Endowment.

Selma (1st) L. A. S., \$18.77.

#### Training School Support.

Troy W. M. S., \$1; Anniston (P. M.) Y. W. M. S., \$7; Blocton (1st) W. M. S., \$2.50. Total, \$10.50.

#### Training School Student.

Troy W. M. S., \$3; Cuba Y. W. A., \$3; Anniston

(P. M.) Y. W. M. S., \$10. Total, \$16.

#### Lucy Stratton Scholarship Fund.

Selma (1st) L. A. S., \$10.

#### Bible Fund.

Avondale (P. M.) L. A. S., 25c; Cubahatchie W. M. S., 25c; LaPlace W. M. S., 25c; Montgomery (Highland Ave.) W. M. S., 25c; Blocton (1st) W. M. S., 25c. Total, \$1.25.

#### Margaret Home.

Anniston (P. M.) S. B. B., \$1; Brewton S. B. B., \$1.75; Belmont (Bigbee Ass'n) S. B. B., 50c. Total, \$3.25.

#### Home Missions.

Sister Springs (Selma Ass'n) A. and M., \$1.10; Cubahatchie W. M. S., 85c; LaPlace W. M. S., 85c; Town Creek (Selma Ass'n) L. B. S., \$1.10; Wilton W. M. S., \$2; Avondale (P. M.) L. A. S., \$2.50; Tuskegee W. M. S., \$27.65; Shelby L. A. and M. S., \$3; Tunnell Springs W. M. S., \$3.55; Opelika (1st) W. M. S., \$20; Oxford W. M. S., \$12; Blocton (1st) W. M. S., \$4; Mt. Hope L. A. S., \$3; Henderson W. M. S., 89c; Louisville W. M. S., \$6.55. Total, \$95.04.

#### Mountain Schools.

Buena Vista Y. W. A., \$1.59; Selma (1st) Y. W. A., \$15.25; Coatopa S. B. B., \$2; Oxford C. W., \$8. Total, \$27.20.

#### Indians.

Castleberry S. B. B., \$2; Cuba S. B. B., \$3; Anniston (P. M.) King's Sons, \$5; Oxford S. B. B., \$2.50; Belmont (Bigbee Ass'n) S. B. B., \$1. Total, \$13.50.

#### Foreign Missions.

Birmingham (Ruhama) L. A. and M. S., \$25; Prichard L. H. H. C., \$4; Notasulga W. M. S., \$6; Avondale (P. M. L. A. S.), \$5; Gadsden (1st) S. B. B., \$8; Albertville W. M. S., \$10; Tunnell Springs W. M. S., \$3.55; Andalusia W. M. S., \$3.50; Bayou-la-batre L. A. and M. S., \$2.70; Birmingham (West End) W. M. S., \$25; Montgomery (Highland Ave.) W. M. S., 60c; Orrville W. M. S., \$26; Blocton (1st) W. M. S., \$5.41; Newton W. M. S., \$5; Hayneville W. M. S., \$7; Belmont (Bigbee Ass'n) W. M. S., \$9; Glencoe W. M. S., \$1.05. Total, \$146.81.

#### Quin San Chapel.

Thomasville L. A. S., \$5.75.

#### Miss Kelly.

Montgomery (1st) W. M. S., \$21.51; Tuskegee W. M. S., \$10. Total, \$31.51.

#### Native Worker.

Florence (1st) W. M. S., \$12.

#### Hospitals.

Buena Vista Y. W. A., \$1.40; Oxford C. W., \$2.50. Total, \$3.90.

#### Christmas Offering to Hospital Work.

Montgomery (Clayton St.) Y. W. A., \$11.70.

#### Africa.

Goodwater S. B. B., \$3; Castleberry S. B. B., \$1; Oxford S. B. B., \$2.50; Belmont (Bigbee Ass'n) S. B. B., \$1.75. Total, \$8.25.

#### Christmas Offering to Africa.

Coatopa S. B. B., \$2; Brewton S. B. B., \$15; Beatrice S. B. B., \$4; Evergreen S. B. B., \$8.16; Yantley S. B. B., \$1; Aliceville S. B. B., \$8; Cuba S. B. B., \$5; Pineapple S. B. B., \$4.50. Total, \$47.66.

#### Christmas Offering to China.

Pisgah W. M. S., \$1.04; Collirene W. A. and M. S., \$4.17; Shelby L. A. and M. S., \$5; a friend, \$5; Grand Bay W. M. S., \$3; West Bend W. M. S., \$5; Eutaw L. A. and M. S., \$2.50; Centerville L. A. and M. S.,

\$5; Aliceville W. M. and A. S., \$5.70; Haleyville W. M. and A. S., \$5; York L. A. S., \$4.50; Inverness W. M. S., \$2.20; Grove Hill W. M. S., \$3; Seale W. M. S., \$1; Hurtsboro W. M. S., \$10; Fitzpatrick W. M. S., \$9; Tuskegee W. M. S., \$13.00; Belmont (Bigbee Ass'n) W. M. S., \$1.90; Collinsville W. M. S., \$4.40; Gordo W. M. S., \$3. Total, \$93.47.

#### Alabama W. M. U. Expense Fund.

Buena Vista Y. W. A., 90c; W. M. U. of Mobile Ass'n, \$1.80; Montgomery (Highland Ave.) W. M. S., 40c; Orrville W. M. S., \$1.20; Blocton (1st) W. M. S., \$1; Mt. Hope L. A. S., \$1.50. Total, \$6.80.

#### Aged Ministers.

Birmingham (Ruhama) L. A. S. and M. S., \$2.65; Selma (1st) L. A. S., \$25; Tuskegee W. M. S., \$10. Total, \$37.65.

#### Orphanage.

Sister Springs (Selma Ass'n) W. A. and M. S., \$8.50; Castleberry S. B. B., \$2; Carlsville W. M. S., \$15; Prattville L. A. S., \$2; LaFayette S. B. B., \$3; Bayou la Batre L. A. and M. S., \$7.30; Little Folks of the Shiloh community (Selma Ass'n), \$2; Oxford W. M. S., \$10; Hepzibah (Salem-Troy Ass'n) W. M. S., 75c; Blocton (1st) W. M. S., \$1.25; Florala S. B. B., \$15. Total, \$66.80.

#### H. C. L. L.

Blocton (1st) W. M. S., 65c.

#### Ministerial Education.

Elba W. M. S., \$3.25; Orrville W. M. S., \$8. Total, \$11.25.

#### Tithing Books.

Mission Room sale, 75c.

### FOR ROYAL AMBASSADORS.

#### The Boy Wage Earner.

Do you know that more than twenty thousand children under twelve years of age are in our Southern cotton mills, some twelve thousand boys are engaged in coal and iron mines of the United States, and seven thousand five hundred little boys are at work in glass houses. They are growing up in ignorance, are stunted in body and exposed to many temptations. Isn't this sad to think of? How many missionaries and night schools and mission Sunday schools are needed for these poor little fellows! The Home Board just longs to furnish them, but where can they get the money? This is a riddle for the boys to solve when they become wage earners.—From Baltimore Headquarters.

### SCRIPTURE THOUGHT.

Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee.—Deut. xvi, 17.



The Claims and Opportunities of the Christian Ministry.

A series of pamphlets edited by John R. Mott. "The Minister and the Community," by President Woodrow Wilson, of Princeton University; "The Claims of the Ministry on Strong Men," by the Rev. George A. Gordon, D. D., of Boston; "The Minister and His People," by Phillips Brooks; "The Modern Interpretation of the Call to the Ministry," by Dean Edward L. Bosworth, D. D., of Oberlin; "The Right Sort of Men for the Ministry," by Bishop William F. McDowell, D. D., of Chicago; "The Preparation of the Modern Minister," by President W. W. Moore, of Union Theological Seminary, Richmond; "The Minister as Preacher," by the Rev. Charles E. Jefferson, D. D., of New York; "The Call of the Country Church," by Prof. Arthur S. Hoyt, of Auburn Theological Seminary; "The Weak Church and the Strong Man," by Dean Edward L. Bosworth, D. D., of Oberlin. A letter from President Roosevelt to Mr. Mott on the need for more men of ability to lead the aggressive forces of Christianity accompanies the series.

The full set, 50 cents. Y. M. C. A. Press, New York.

Calvin Memorial Addresses.

There were twelve addresses delivered before the Southern General Assembly of the Presbyterian Church in the United States at Savannah, Ga., May, 1909. Only two of the speakers were from abroad, Dr. James Orr, of Edinburgh, and Dr. Merle D'Aubigne, of France. With the exception of Professor Warfield, of Princeton, all the American participants in this commemoration were of the Southern Church, its ministers and its elders. The Savannah collection is peculiarly timely and popular, treating of the modifications of Calvinism and of the present-day attitude to it, of Calvin's relation to missions and to educational progress, as well as of Calvin as a theologian and as an exegete. It has a portrait of Calvin, an unusual one, and less unpleasing than most. His happily chosen motto, "Con meum Tibi offero, Domine, prompte et sincere," is also given a prominent place. Everything that is reported about Calvin goes to make good the estimate expressed in the words: "God gave him a character of great majesty."

It is a book well worth owning.

Presbyterian Committee of Publication, Richmond, Va.

"Patricia."

In "Patricia" a bright, vivacious girl of 11, Miss Emilla Elliott has created an unusual character. Patricia is a most ingenuous creature, whose simplicity and childish innocence are delightful. Yet that very simplicity leads her into some decidedly amusing situations; she and her little dog, Custard, are always getting into some scrape or doing some rash act. Aside from the humor of the story, we cannot help loving the impetuous, warm-hearted girl, who twines herself about our affections and finds a place in our hearts. Although the story is about a child, it is not a juvenile, but a book for every one who wishes a good, wholesome tale, with plenty of life and humor.

Geo. W. Jacobs & Co Philadelphia; \$1.00.

"MISSIONS AND MODERN THOUGHTS"

By W. O. Carver, M. A., Th. D. (The Macmillan Company, \$1.50 net.)

In the book bearing the above title the author is in his own field both by natural endowment and acquired accomplishment. From an abortive attempt to deal with such a topic most minds are delivered both by psychological necessity and personal choice. The adaptation attempted requires a firm grasp of timeless principles and a comprehensive acquisition of both mental and concrete facts. That some adjustment is imperative has been long evident to progressive minds, and we are much aided in our own opinion if such minds do not find in this book their own choice. The viewpoint is, of course, and rightly, from that of the higher circles of thinking.

Proceeding logically, the author seeks to discover and analyze his problem. He finds both the right and the obligation of the mission enterprise challenged by the science and philosophy of the day, especially the science. The terms of the challenge are set forth in the first chapter of the book. Modern thought has been among old beliefs as Saul was among the early churches. A new aspect is given to the missionary enterprise by the modified views now held of God, man and the world. The philosophy of the divine imminence logically and sternly applied weakens the reasons that have motivated missionary endeavor.

That the author may have solid standing-ground for future contention, he tests, in the second section of the book, the challenge in the light of history. Religion as the determining factor in progress is established by historical survey; and the undisputed pre-eminence of those lands where Christianity has freest hand is proof of its character, qualification and necessity for all lands. The missionary history is next sketched in broad, but inclusive, outline. One wonders at the amount of fact and comment condensed into this chapter, and feels instinctively there has been a providence shaping the long course from Christ to the present day. An outlook upon the fields reveals facts both of progress and potentiality unknown to the average missionary Christian. The pervasive influence of the gospel leaven in all departments of foreign life cannot be estimated in narrow terms of converts and churches counted. The air is charged and is ripening fruit of every Christian kind, and making all ready for the faith and the forms of the message. The present-day advantage of missions is seen in the relatively large equipment—material, literary, personal. Added to the sent ones is the great army of native workers—trained, tested, developed. Thus one challenging would be unscientific to ignore the facts as shown in the light of mission history.

In the third section the author draws nearer to his theme. The challenge is viewed in the light of the results of comparative religion. Are ethnic religions based on some degree of revelation? We would not deny it. Christian missions accept all the good found, displace and supplant only the evil. To one accepting the evolutionary theory of religions, the author shows the mission imperative is in no wise weakened. The introduction of new superior forces into the commer-

cial, social and civil life of backward peoples has not hindered, but promoted, their true evolution. How can the principle be differently applied to Christ's religion? "Its benefits are too good to keep," and thus because of its superior divine vital elements, and consequent higher moral concepts, Christianity is obligated to an ultimate propaganda. It alone contains all the elements of universal religion.

In the fourth section of the book Dr. Carver considers the support given to the challenge by current problems in Christendom. Undoubtedly the man who is unmissionary at heart has found plausible refuge here. In view of the rise of socialism and the insistence of social problems, are not all resources needed at home? No, for the ferment at home is only the working of the spirit of brotherhood, and that spirit, the product of Christianity, and whose fruition is to be a new social earth, must be carried to the East, lest the result there be indefinitely delayed. Dr. Carver recognizes denominationalism as a hindrance to fullest immediate fruition; but shows that idea can be unduly accentuated. Early agreement on doctrine and institutions at home is not in sight; we cannot stay for that. There is no stronger or more useful chapter in the book than the one which considers the challenge as supported by the current questions of theological foundations. The useful function of a settled system of theology is acknowledged; but the superiority of the mission spirit to, and independence of, dogmatics is clearly stated and as strongly argued. We can endure for the present some uncertainty as to dogmatic foundations, if religion only stays with us in its divine power and vital human experience.

In the first chapter of the closing section of the book Dr. Carver deals with the essential spirit of Christianity in relation to increased knowledge. The new factors and new forms caused by the pressure of modern thought are seen to be vitally articulated with past methods in missions, and, what is more, an embodiment of the essential spirit of the whole Scriptures. The final chapter is cumulative as to the author's purpose. Up to this point he has been tracing out anew the divine path through the entangling wilderness of modern thought; but now he comes out into the open. Leaving largely behind the dust and smoke of battle, the teacher becomes the preacher, the language has the warmth of passion, and the forms of chastened beauty. The mission enterprise assumes a new glory, and beckons every Christ-conquered heart to go up and wholly possess the land, backed by nobler aims and diviner methods.

Thus we close an imperfect review of a great book. So exact is the author in thinking, and so careful in statement, and so scriptural in spirit, that adverse criticism is disarmed. One wonders why the title was not made "The Challenge to Foreign Missions," as that term is used as the point of departure in each section. Read this book and you will believe that in the missionary enterprise—

"The eternal step of progress beats To that great anthem, calm and slow, Which God repeats."

J. L. ROSSER.

Organizing and Building Up the Sunday School.

This is one of the series of modern Sunday school manuals edited by Charles Foster Kent in collaboration with John T. McFarland, and written by the great Sunday school expert, Jesse Seymour Hurlburt, for the purpose of supplying a convenient handbook upon the organization, the management and the recruiting of the Sunday school, and also a text-book for classes and individual students in the department of teachers' training, and yet is a good book for even the general reader.

Eaton & Mains, New York, 65 cents net.

"The Origin of the Pentateuch."

A comprehensive answer to the Wellhausen critics. 150 pages, 8vo paper 40 cents, postpaid. Subscribers to the Bibliotheca Sacra for 1911 enclosing 25 cents additional will receive the pamphlet free.

"In this compact pamphlet the learned author gives in concise and popular form the results attained through his elaborate discussions in the Bibliotheca Sacra, the Churchman, the Princeton Theological Review and other publications."

Bibliotheca Sacra Company, Oberlin, O., U. S. A.

"The Vulture's Claw."

C. F. Wimberly, the author, gives us in this volume a tale of rural life in Kentucky and Missouri, in which the characters move and live in touch with Methodism and Methodist ideas. There is a moral note throughout the volume, which, however, only makes the love story better. It contains some strong passages, and carries an indictment of church worldliness by contrasting the power of a cultured preacher to work among the uncultured. A sympathetic reviewer says: "The characters are all finely drawn. Where photographic accuracy is needed, we have it, as in the case of Broth Cluckston. Where an impressionist brush is needed, we have that, as in the character of Josh Wiggins. The stage is small, but the cast is large, and each figure in the drama comes into the attention of the reader very clearly if but for a moment."

R. F. Fenco & Co., New York; \$1.50.

A Newspaper Conscience.

There are thousands of dollars due to the Baptist Standard now that ought to be paid. The report at Houston said there ought to be a newspaper conscience developed, and I say it again in this article, that there ought to be just as keen a conscience about paying for a paper as paying for salt, or sugar, or shoes, or anything else you get and use. The welfare of those who take the paper and of the enterprise itself depends very largely on brethren taking it to heart that they ought to pay for their paper. A good deal is going to be said about this from time to time. It is an obligation; it is a moral obligation; it is a religious obligation; it is a denominational obligation; and if the brethren will pay their subscriptions like they pay every other obligation, we will soon bring the Baptist Standard to a phenomenal success, and everybody wants that.—Dr. J. B. Gambrell.

FROM ENTERPRISE, ALA.

Things are moving along beautifully with us in the hustling and enterprising town of Enterprise. Our people are prosperous and happy, the moral and religious tone of our town, I believe, is unexcelled and our people are looking forward to the new year with hope and faith.

The pastor and family were made to rejoice even before the dawn of the Christmas yuletide, when a large crowd of men and women came tramping in at the front door each with a bundle of good things to eat, while around to the back door came a wagon laden with heavier and more substantial things that serve to make a man fat and "sassy." Best of all, we gathered in the pastor's study and had one of the sweetest prayer meetings that we have had. We appreciate our people very much and want you to know that they are the best in the land.

Our new church has been on the standstill for some time now, but things are beginning to look auspicious for an early completion of one of the handsomest churches in all southeast Alabama. We are praying, working and giving to it. While the people have already expended something like \$12,000 on it, it will require about \$8,000 or \$10,000 more to complete it. Of course this estimate includes heating and seating.

At the last building committee meeting we raised a subscription of \$3,000, and think we will, during this week, raise it to a much larger sum.

We are putting in our claim now for the convention in 1912. While we are not doing our full duty toward the various causes of our denomination, we are going to improve on the past year and finish our church also.

Wishing for you a prosperous year in the Lord's work, I am yours cordially,  
O. P. BENTLEY.

OBITUARY.

On the 23d of Dec., 1910, we laid to rest the body of old Uncle James Rasbery in the family grave yard near Mulberry church, in Chilton county. Uncle Jim, as he was called by most people of his community, was one of the stand-bys in old Mulberry church and his place will be hard to fill. He raised a large family, the most of whom have preceded to the other world and may the Lord bless those who are left and help them to follow the example of a Christian father.

S. M. ADAMS.

From very high authority the claims of the Arctic explorer, Commander Peary, to the discovery of the North pole are categorically challenged. Prof. Andreas Gale, the famous German astronomer, of Potsdam, has issued a statement, in which he declared that Comander Peary did not reach the North pole.

That car of corn that the good people of the Tennessee River Association have sent us for several years past has just arrived. We are also indebted to points on the M. & O. Railway, near Citronelle for a nice shipment of corn and other foreign products. These supplies are very helpful and greatly appreciated.

Woman's Dormitory Moody Bible Institute.



The object of this anniversary week is not simply to mark off another milestone in the history of the institute, but also to inaugurate a vigorous campaign for awakening interest in Bible study and in individual effort to win men to Christ among Christians generally.

It is also hoped that thousands of young men inspired by the example of the great founder of the institute, D. L. Moody, and encouraged by the success which God bestowed upon a humble, consecrated layman, may be led to devote their lives to some form of Christian service.

Every mission field in the world is crying for trained workers, and there are ten calls for every man that can be supplied.

If Christian young men and women knew these facts and realized the urgency of the need and the richness of the reward which every faithful worker may hope to gain, it is believed that many of them would choose this form of lifework.

The Moody Bible Institute of Chicago is planning to celebrate its twenty-fifth anniversary by a week of special services beginning Founder's Day, Feb. 5, 1911.

Invitations have been sent to over six thousand graduates and former students, who are scattered all over the world engaged in various forms of Christian work.

A strong program is being prepared and some of the most notable ministers and laymen of this and other lands are expected to assist in the celebration.

At that time it is expected that the new dormitory for women will be ready for occupancy. It has cost \$200,000 and will accommodate two hundred. This is the second of the three new buildings made necessary by the steady growth of the institute.

Last year the enrollment was six hundred and fifty-one, of whom about four hundred were men and two hundred and fifty were women.



CONGRATULATIONS TO PASTOR BENNETT AND GOODWATER SAINTS

The people of Goodwater have for several months been proud of their Baptist church, but they are prouder today than ever, for on yesterday the last dollar of a \$1,500 mortgage was raised. It seemed to many at the beginning of the movement to pay off the indebtedness a hopeless task, but all felt like shouting when it was announced that the last dollar had been

provided for. We will burn our mortgage and arrange for the dedication at our next service.

In November we installed a modern heating apparatus at the cost of \$350.

The Baptists here have a church second to none in a town its size in the state. They deserve it though, for they have given liberally and have worked faithfully (Jan. 2).

OBITUARY.

Eugene Morgan Carter, son of Jas. M. and Patience E. Carter, was born January 10, 1889, and died Nov. 28, 1910, aged 21 years and 10 months. Just in the morning of manhood death claimed him for its victim. His death was caused by a falling tree which struck him and caused instant death. His death came as a shock to a large troupe of kindred and many friends, as his life was such as to make friends of every one with whom he came in touch. It is well known in the community where he lived that he was a noble type of manhood and loved by all who knew him. His life was devoted to his father and mother and he did all in his power to add to their comfort and pleasure in every way. He was honest, sober, gentle, and temperate in all his habits and a strict member of the Baptist church of Ansley, Ala. The writer, being his pastor, can say of a truth that he was loyal to his church and always met his pastor with a bright, smiling face and an expression of love that will always live in the memory of his life.

May the blessing of God be upon the aged father and mother and upon the brother and sister and may their feet be guided by the spirit of God till we shall gather at the river that flows by the thrown of God, where we shall meet him and live forever.

To that city will you go?

B. M. BARNETT,  
His Pastor.

FROM CALIFORNIA.

Bro. J. M. Green sends us a clipping from the Fresno Republican containing an interesting account of the "Christmas Jollity" at the Chinese mission on Friday afternoon, December 23d, in which Miss Stein, who is well and lovingly known in Alabama, rendered valuable assistance as an interpreter.

In 1882 the Baptists established a mission among the Chinese in Fresno, and they have now good property at 805 E street. Miss S. E. Stein, who had served a term as missionary in China, was appointed to the work here in 1888, and has served most efficiently since.

Bro. Green writes: "She was educated and trained by Bro. Dix, of Montgomery, especially for a missionary. She had served only a few years as a missionary in China when she was called to this work among the Chinese of Fresno, whose name is 'legion.'

"The two Chinese young ladies mentioned in the report, Joy and Lota, have been educated and trained by Miss Stein, Lota to be her assistant here, and Joy will go next year to become a teacher in one of our universities in China. Miss Stein will accompany Joy to China and see her well started in her work.

"Miss Stein has done a splendid work among these people for these 22 years, leading scores of them to Christ and sending them forth, some of them back to China, others up and down the Pacific coast to lives of usefulness and Christian activity. California Baptists are proud of Miss Stein and her work.—

"J. M. GREEN,  
"Fresno, Cal.

"635 Callisch St."

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Free samples to churches and Sunday schools contemplating ordering hymn books. Lasting Hymns are endorsed by our denominational leaders. Address Rev. J. A. Lee, Glenco, Ky.

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**Tobacco Habit Banished**

**DR. ELDERS' TOBACCO SOON BANISHES** all forms of Tobacco Habit in 72 to 120 hours. A positive, quick and permanent relief. Easy to take. No craving for Tobacco after the first dose. One to three boxes for all ordinary cases. We guarantee results in every case or refund money. Send for our free booklet giving full information. Elders' Sanatorium, Dept. 33, St. Joseph, Mo.

**She Broke Down Entirely.**

Lanta, Va.—Mrs. Tebe Talbott, of this place, says: "I had been troubled with womanly ailments for some time, and at last I broke down entirely. I got so weak I could scarcely walk across the room. Thanks to Cardui, I improved right off. Now I do my housework, and am feeling well." During the past 50 years, more than a million women have been benefited by taking Cardui. You must believe that Cardui will help you, too, since it helped all these others. Cardui is a safe, harmless, vegetable remedy, of positive, curative merit, for women. At drug stores. Try one bottle. It will surely help you.

**HOLIDAY PRESENTATION OF TOKENS OF ESTEEM.**

Occasions often arise when an organization or society wishes to honor their Chief Officer with some token of regard for services rendered.

Our stock is fully able to furnish presents of this kind. Chests of Sterling Silver, Water Pitchers, Loving Cups, Tea Sets, Gold Watches and Chains, Gold Head Canes and Umbrellas, Diamond Set Jewelry

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JEWELERS—OPTICIANS  
ESTABLISHED 1878  
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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

**Mrs. Winslow's Soothing Syrup**

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

**OBITUARY.**

On December 15, 190, the loving Father called from our midst our friend and sister, Mrs. J. P. Martin. In the language of St. Paul, she could have said, "I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." Mrs. Martin, nee Miss Sarah Elizabeth Simmons, was born near Tallassee. Both she and Bro. Martin were charter members of Southside Baptist church, and it was in their home that the Women's Missionary Society was organized. She was our faithful treasurer till ill health caused her resignation. She was laid by loving hands, amid beautiful flowers, by the side of her loved ones at Tallassee, there to await the coming of the King on the resurrection morning. Our church has lost a faithful, consecrated member, Bro. Martin a devoted and loving wife. Yet we know that He doeth all things well. Be it therefore resolved:

First—Though bowing in submission to His will, we realize that this society has lost one of its best, truest and noblest members.

2. That we strive to emulate the example set in the faithful, loving life she lived, believing that we shall one day greet her in that city not made with hands, eternal in the heavens.

3. That these resolutions be spread on the minutes of this society, that a copy be sent to Bro. Martin and that they be published in the Alabama Baptist.

Oh, beautiful city, oh, home of the soul,

Where safely the missing ones dwell,

With blissful assurance, while ages shall roll,

We never shall hear farewell.

MISS MAY HILL,  
MRS. W. SINGLETON,  
MRS. J. E. BROOKS,

Committee.

Montgomery, Ala.

**PASTORS' CONFERENCE.**

The pastors' conference of the Marshall Association met at High Point church Dec. 28, 1910. There were twelve preachers, a few laymen and a few ladies present.

We had for study and discussion "Preparation for the Ministry; Is It of God or Man?"

All seemed to be interested and we hope most all were profited by being present.

I consider the pastors' conference a very valuable meeting and can't see how any preacher can deny himself the benefits to be derived from it.

Rev. W. M. Garrett is chairman of the meeting and they meet on Wednesday after the fourth Sunday. The next will be held at Union church, three miles northwest of Albertville, on Wednesday after the fourth Sunday in January, 1911.

W. C. GOODWIN, Sec'y.

(Always glad to get such news items.)

Through the kindness of Miss Nellie Watts of Cedar Bluff, Ala., we have just received some nice pictures for the girl's dormitory.

**RESIGNATION OF REV. W. A. LUSK OF LINEVILLE, ALA.**

Brother W. A. Lusk preached his "farewell sermon" to a large congregation on Christmas day, using as his text, "Paul's Last Charge to Timothy," which was well received by the members of the church and the large audience present. After the services, which were in the nature of a parting love service with good friends in the Master's cause, the following resolutions were offered and unanimously adopted by the church:

Whereas, Our pastor, Bro. W. A. Lusk, has tendered his resignation to take effect January 1 next, and that he has decided to engage in work in Kentucky; and,

Whereas, We, the members of the Lineville Baptist church, will deeply feel the loss of Bro. Lusk, who has been a faithful and consecrated worker in His cause; therefore, be it

Resolved, 1. That in the loss of Bro. Lusk the church parts with a loyal and consecrated pastor who has ever the best interests of the church on his heart.

2. That in his departure the church accepts his resignation reluctantly and realizes its loss of a beloved pastor whose every thought is how best to serve our Heavenly Father, holding fast to the truth and form of sound words.

3. That our love, sympathy and prayers go with him and his esteemed wife and two boys into their new field of labor and will sincerely follow them wherever the Lord may direct them to go.

4. That a copy of these resolutions be presented to our retiring pastor, Bro. Lusk, a copy be entered upon the record of the church and a copy be forwarded to the Headlight and Alabama Baptist for publication.

Respectfully submitted,  
JOHN H. INGRAM,  
C. RUDD,  
M. G. LANGSTON,

Committee.

This Dec. 28, 1910.

**DEATH OF A BABE.**

The friends of Rev. and Mrs. W. S. Shute will be grieved to learn of the death of their precious babe, Jane Kerfoot, born Nov. 4 and died Dec. 20. She only lived six weeks to sweeten and to bless their home. It was the writer's privilege to be with them in their affliction and to speak a few words at the grave. Bro. Shute has lately moved to Linden from McKinley, and is now giving the Linden Baptist church one-half of his time. His work is prospering and he is hopeful for the future. He is proud of the new house of worship at Myrtlewood and is planning one for Linden worthy of the Baptists and the town. His people love him and appreciate his efforts in their behalf.

J. G. DOBBINS.

Orrville, Ala.

We are expecting great things of our educational commission. They deserve our hearty co-operation. We must take a fresh grip in our educational affairs or quit. Everything is hopeful, if the preachers will co-operate with the commission in this great movement.

W. B. CRUMPTON.

**SCHOLARS KNOW WE ARE RIGHT.**

Bro. W. W. Lee sends us the following:

"Pittsburg, Dec. 13.—A movement to substitute immersional baptism for the sprinkling method now employed by the Presbyterian church in the United States was approved in the report of a committee to the Pittsburg presbytery today, but after a heated discussion the idea was turned down.

"The Rev. Dr. D. S. Schaff, of the Western Theological Seminary, chairman of the committee on bills and overtures, reported the recommendation that the words 'sprinkling' and 'pouring' be stricken from the book of discipline and the word 'baptized' substituted.

"Dr. Schaff pointed out that the word 'baptism' was from the Greek, meaning 'to put under,' and said that even in Germany, where the Baptists had no following and the question was not an issue, churches agreed on this point.

"Debate on the question was heated. The Rev. John Royal Harris, of Shady Avenue church, said:

"I would not and could not immerse in the name of the Trinity and I would leave the church first."

"The Rev. C. S. George suggested that those who desired the radical change should be given a 'clean bill of health and sent over to the Baptist church.'

"The movement, although a futile one, was regarded as important for the fact that the Presbyterian headquarters are nominally in Pittsburg."

This shows that men who are scholars and are anxious to follow God's word and not the traditions of men are restless under the conditions that force them to oppose what they know to be God's plain command. Truly if Baptists will but be faithful and loyal to God's word and kind and loving in preaching the same the truth will soon be known to thousands who are now deceived. W. W. LEE.

**RESOLUTIONS**

Upon the Death of Mrs. George Burnett.

As the rolls of the ladies' societies of the Lafayette Baptist church are called and the failure of response on the part of our sister, Mrs. George Burnett, is explained by the sadness in the hearts of all the members, be it resolved:

1. That, in realizing the loss of one of our most loyal members, we, while awaiting another and more glorious meeting with her, shall quicken our zeal and by God's grace be more faithful than we have been before.

2. That we, who have entered into the loss, extend our heartfelt sympathy to the husband, the children and other loved ones with promise to keep them in remembrance in our prayers.

3. That a memorial page in our minutes be given in honor and appreciation of the life that so well deserved it, and that in our hearts we ascribe due praise to the consecrated Christian wife, mother, sister, friend.

4. And that a report of these proceedings be furnished the Lafayette Sun, the Alabama Baptist and the family.—Mrs. M. R. Buckalew, Mrs. N. D. Denson, Mrs. E. M. Stewart, Committee of the Ladies' Aid and Missionary Societies.

Rev. L. B. Warren has resigned as pastor of one of the Baptist churches in Owensboro, Ky.

Dr. A. M. Boone, of First church, Memphis, recently celebrated the twelfth anniversary of his pastorate.

Rev. J. W. Porter, of Lexington, Ky., has declined the call of the Twenty-second and Walnut Street Church, Louisville.

"Of all sad words  
That pen has writ  
The saddest are these,  
"Please remit!"  
(And do it now.)

Lives of great men all remind us  
Of the somewhat painful fact  
That if we, too, would be famous,  
We must cut out talk and act.  
—Judge.

The Western Recorder says that Porter Clay, a brother of Henry Clay, was a Baptist preacher, and one, too, of considerable power. The father of Henry and Porter Clay was imprisoned in Virginia for preaching the gospel.

Dr. Henry Alford Porter completed three years of his pastorate with the Walnut Street Church of Louisville, Ky., on November 20. During this time 663 persons have been received into the membership, 103 of the number by baptism.

"You may say what you like against young ministers, but I have nothing but praise for our young pastor," the pompous Mr. Brown remarked, as he passed out of the church. "Nothing but praise!"

"So I observed," dryly retorted, the deacon who had passed the plate.

"If you have a task worth doing,  
Do it now!  
In delay there's danger brewing.  
Do it now!  
Don't be a 'by-and-byer'  
And a sluggish patience-trier;  
If there's aught you would acquire,  
Do it now!"

Mrs. Russell Sage has presented Vassar College with \$150,000 for the construction of a new residence hall or dormitory, to be known as "The Olivia Jasselyn Hall," after the mother of Mrs. Sage's father, daughter of Olivia Standish, a direct descendant of Miles Standish.

"Whether or not they are in the apostolic succession, they have certainly achieved apostolic success," was the recent remark of a broad-minded Episcopalian when he learned of some of the fine work done under Baptist auspices in foreign fields. Certainly the right of a man like the late Dr. John E. Clough, the apostle to the Telugus to a place in the true succession of Jesus and the apostle, could hardly be questioned. There are many indications that our brethren in the Episcopal communion are coming to see that personal godliness and the sign of God's approval upon his laborers are the chief marks of an apostle, ancient or modern.—The Congregationalist.



## SCISSORETTES

Edited by  
DR. KEEN KUTTER

Pastor T. W. O'Kelly, of St. Joseph, Mo., has been called to the pastorate of the First Baptist Church, Raleigh, N. C., and has accepted the call to enter upon his work January 1st.

Dr. S. Weir Mitchell and Joseph H. Choate were chaffing each other at a banquet given by the Medical-Legal Society in New York. "One thing about your profession, doctor, that I have always envied," said Mr. Choate, "is that you bury your mistakes under ground." "True enough," smartly replied Dr. Mitchell. "Yours, I believe, swing upon trees."

Dothan, Ala., is very insistent on moving Georgia men to fill her pastorates. She has called Rev. H. L. Crumbley, Richland; Rev. Lamar Jones Macon, and finally, Rev. W. A. Tallafarro. The Dublin church of course enters its protest against the departure of Bro. Tallafarro, who has been there for a little more than a year, during which time he has done most excellent work.—Christian Index. (Yes, but we need him.)

Rev. A. C. Dixon, D. D., pastor of the Moody Church, Chicago, and formerly pastor of the Ruggles Street Baptist Church, Boston, sailed for England December 30, and will be the preacher at the Metropolitan Spurgeon's Tabernacle, London, during January. Rev. Archibald Brown has resigned the pastorate of the Tabernacle, and it is thought Dr. Dixon may be considering becoming his successor. Miss Dixon accompanies her father to London.

Rev. A. J. Johnson made our office a pleasant call last week en route to his new home at Boaz, Ala. He will give two Sundays to the church at Boaz and two to Mt. Vernon Church. Brother Johnson came from Attalla, Ala., to Cornelia, and during his residence in the State has done a great work. The Cornelia saints regret exceedingly to give him up. His removal will be a distinct loss to North-east Georgia.—Christian Index.

Yes, and we are mighty glad to get him back in Alabama.

Rev. J. S. Dill, D. D., has been called to the pastorate of the First Church, Gaffney. This greatly pleases us, for we have known him through the years and do not know anything of him but good. He is a fine preacher, a faithful friend and pastor, always bright, cheerful and hopeful. He has been pastor of some noble churches and is loved everywhere for his own sake and his work's sake. He is now pastor at Bowling Green, Ky. He is a native of Alabama. His father was professor in Howard College. Mrs. Dill is a daughter of the late Dr. I. T. Tichenor. We hope Dr. Dill will accept the Gaffney call.—Baptist Courier.

(Wish he would come back to Alabama.)

A friend was once talking with a crazy woman, when a stingy man passed by. "Do you see that man?" said she with cunning smile. "You could blow his soul through a humming bird's bill into a mosquito's eye and the mosquito wouldn't wink."

Ott Weininger, the young German, in his epoch-making book on "Sex and Character," has called attention more clearly probably than any other writer to the fact that no man is a hundred per cent masculine, as no woman is a hundred per cent feminine; and in this fundamental law may be found a key to unlock many of the mysteries of the human temperament.

The First Baptist church, of Baltimore, recently celebrated its one hundred and twenty-fifth anniversary, with some distinguished speaker from the north or the south each night. The Baptist Commonwealth says that during the 125 years of its life this church has had only seven pastors, "a record that it is thought is hardly equaled by any other church in the country. This church has followed the policy of supporting its pastors, who have had to retire on account of age.

The editor had been unusually patient, but it was the third visit he had received within a week from the long-haired young man. "You might at least give me some suggestions about the two principal poems, 'Dying Love' and 'Autumn Fires,' if you cannot accept them in their present form," persisted the visitor. "The only suggestion that occurs to me," said the editor, wearily, "is that you might throw the first one into the second, and let me know what happens."

We have received several copies of what are called the "Fundamentals," sent out by the Testimony Publishing Company of Chicago. This series was born of a desire of Dr. A. C. Dixon and others of his co-laborers to publish for free distribution a good number of booklets, which should contain the fundamentals of the faith as stated by our greatest thinkers. Two Christian laymen sent out these publications with their compliments. Let any interested minister send an application for these volumes and they will be mailed free. Address Testimony Publishing Company, 808 LaSalle avenue, Chicago.

T. P. Anderton, East Florence: "We have decided to try one year self-supporting. We called Brother C. S. Mathews from West Tennessee and he has been with us since Nov. 1. He is a good preacher and the work here seems to be moving upward. We are looking forward to a better year's work next year than we have done this year. Pray for us. We will make the last Sunday in this month State Mission Day."

That is good. A church the Board has been helping for years. They will not forget, as the last line shows.

Rev. Forrest Smith, Sherman, has been called to the pastorate of Broadway Baptist church, Fort Worth.

Dr. Kerr Boyce Tupper has been called and has accepted the care of the Third church, Germantown, Philadelphia.

The Baptists have in Massachusetts 340 churches, 310 pastors and 78,717 members, a net gain of 484 for the year.

"What, a maxim? Here's one—heed it! Keep your temper! You may need it. Careful be you do not lose it. Some day maybe you can use it."

Diaz was inaugurated president of Mexico for the eighth time December 1. The government seems to be maintaining itself. The insurgents may give trouble for some time by outbreaks.

The choice of members leaves the British parties almost exactly in the proportion they held in the Parliament just dissolved. The liberals and unionists have nearly equal numbers; Irish home rulers and laborites hold the balance of power.

A preacher of renown was once asked if he was not greatly embarrassed when preaching before Queen Victoria. "No," he replied, "I preach so simply that the humblest member of her household can understand me, and the queen likes it."

One of the greatest religious events of the coming year will be the missionary exposition called "The World in Boston," to be held in the Mechanics-Building, the largest hall in the city, April 24 to May 20. Nothing like it has ever been given in this country.

The Alabama Baptist is not so immediately and directly concerned about the "unreached Baptists." One about the "unreached Baptists." One way of "reaching" them in Alabama is by putting Brother Barnett's sprightly paper into their homes.—Religious Herald.

Hon. J. C. Bush, of Mobile, Ala., whose death was mentioned in the Herald some time ago, left \$80,000 to various denominational institutions. What a fine example he set for Christian men! It rarely happens that our Christian people in the south remember in any substantial way our great denominational causes in their will. Our pastors would do well from time to time to impress upon their people the solemn duty of not only giving generously while they are still alive, but also of recognizing in their wills the claims of our great enterprises and institutions. Among the bequests of Mr. Bush was one of \$10,000 to the Foreign Mission Board, another of \$10,000 to the Home Mission Board, and another of \$10,000 to provide a building in some thriving city of Alabama which shall be headquarters for Alabama Baptists. Long have Virginia Baptists needed here in Richmond just such a building.—Religious Herald.

Notes From Brother Crumpton on Sayings From His Correspondents

"Things are getting more hopeful on my field. Two tempting offers have been made to me, but I have stayed and the outlook here is more inviting."

Things always improve if the preacher is patient and works on. So many fly off the handle and quit the field if things don't go right. Steady is the word.

"They wanted a preacher who wouldn't preach missions, so that leaves me out. I can't preach the Bible and leave out missions."

Right you are, brother. Missions is in the Book. It must be preached if a man is to be a faithful minister of Jesus Christ. But we may preach that as we do other doctrines—not so as to win, but drive men away from us and from the truth. "With all long suffering and doctrine" is the way. If we are wise, we can win to the truth.

J. S. Hollanad: "Brother Crumpton, we are very grateful to you and to the Board for the \$50 you voted us. We are just about out of debt now and we aim to do things this year for the Lord and the Baptist Church. Pray for us and may the Lord guide you in your work."

That is good for the Fifth Street, Huntsville. A collection came with these words of thanks, and the sisters wrote as follows:

"Mrs. E. H. Riggins: We, the Ladies' Aid Society of the Fifth Street Baptist Church are sending you a Thanksgiving offering for Home Missions, \$2.82. It may look small, but it was the best we could do this time."

Blessings on the sisters who try to do something to help on the cause.

M. M. Wood: "Here's my hand and heart for the new year."

Brother Wood's assurance was hardly needed. He is always loyal to the work. Hundreds of others are saying the same words and that spells in large letters "Success for 1911."

"In regard to missions, it is my purpose to do more myself and try to get my churches to do more than ever before. I have adopted the plan of giving one-tenth of my income. I do not know whether I can get any of my members to give a certain per cent. of their income or not, but if I cannot I am going to try to get as many of them as possible to give a certain amount each month for the various mission purposes."

Another preacher goes to the tithing plan. If he will press it and pass the literature out to his people, they will come in—not all, of course, but many of them.

"I am anxious to locate where they will give me a living salary and where there will be an opportunity to stay for several years."

Alas, brother! In too many places the support is mighty doubtful. The mind of the preacher is often harassed about it. He must live. The grocery man is kind enough to let him trade on thirty days. At the end of the month the rub comes. Must he go around to the senior deacon, hat in hand, and ask for what is

due? He has been so often put off he will not submit to the humiliation any more. What is left him but to look for another field? Maybe that is what the deacon wants.

Oh, for the fields "with opportunity to stay for several years!" How the preachers need it! The churches are ruining on account of frequent changes in the pastorate.

"Enclosed find a check for \$72.30, the proceeds of one bale cotton. I want you to divide it as follows: Orphans' Home, \$40; Home Missions, \$10; Foreign Missions, \$10; Ministerial Education at Howard College, \$12.30.

"I am a bachelor and am a Baptist to the core. Of course I read the Alabama Baptist and I love it and the great work it is doing for missions. God has blessed me this year in health and store, and I am so thankful for it I want to do something for His Cause. May God bless you in the great work."

Don't you know this letter makes me glad? How many bales of cotton there are in Alabama that ought to come this way. If this brother wasn't a bachelor I'd give his name. I know he is shy or he would have had a wife long ago. Bless his old lonesome life! I hope the Lord will give him the greatest of earthly gifts—a good wife.

"Many, many thanks for the check received just before Christmas. I guess you can hardly imagine my appreciation. I hope we can soon make you happy by liquidating that debt."

One of the missionaries writes that way. If many are of that mind the Secretary will soon be made happy.

G. W. Gibson, Arley: "I want you to know that way up here in the hills of North Alabama there's one poor, unworthy Baptist preacher who is praying for you and your work."

Maybe the reader thinks that sentence from a private letter a little thick for the Secretary to publish, but I want it known. Words like that I appreciate more than I do anything. They mean very much to me.

"I see you are going to Birmingham to the Anti-Saloon League meeting. I am enclosing \$25 to fight the return of saloons to Alabama. Pray for us here."

That is the way a Pickens county man talks. From many quarters in the State they are talking in the same way. It takes money, and a lot of it, to pay the expenses of the work. Not a cent is needed for a corruption fund. We leave that to others.

"I am glad to see that there will be a big effort made to keep up State-wide prohibition. I hope the influence will be so great that our legislators will heed the wishes of a majority of the people. The blind tigers, of course, exist, but the harm is nothing in comparison to the legal sale of liquor. I hope all your efforts will be successful."

That is the way a prominent Lowndes county man feels about it. He is right. A majority of the people—a great majority—want State-wide prohibition to remain. The people are becoming thoroughly alarmed. Nearly all the bills published in the newspapers call for a return of liquor and not one word has been printed along with them suggesting that the people's wishes are to be consulted. The representative will introduce his bill; the Legislature will take it for granted that he voices the sentiment of a majority of his constituents and give him what he wants. An election will be too expensive for the State. There is the announced platform.

WHAT ABOUT IT, BRETHREN?

Districts 4 and 10, composed of Cleburne, Randolph, Clay, Talladega, Shelby, Sumter, Green, Hale, Bibb and Choctaw.

Are for Home Missions in January.

Districts 6 and 12, composed of Houston, Henry, Dale, Barbour, Bullock, Montgomery and Elmore.

Are for Foreign Missions in January.

Half the month is gone. What will the churches do? Five months will pass before these objects are reached in regular order. Meantime the Southern Baptist Convention meets in Jacksonville, Fla. We will put on the pressure in March and April for these two Boards to get up Alabama's quota. But, brother, why put off to the very last? Why not raise a good part now and not wait until the last?

Districts 2 and 8, composed of Madison, Marshall, Blount, Jackson, Baldwin, Escambia, Monroe, Conecuh, Wilcox, Dallas and Chilton.

Are for State Missions in January.

We will have one more opportunity in June for State missions; but we need a good part of your contributions right now. Brother, "Why not now?"

Covington, Crenshaw, Coffee, Pike, Butler, Lowndes and Autauga.

Are for Bible and Colportage in January.

Only once in the year are the churches called upon for this good cause. Some have never given a cent for this object. This is especially true of the large churches. Won't the brethren remember this important object this month?

Clayton Street, Montgomery, sent a nice sum last month—\$498.37.

From Southside, Birmingham, is the largest sum I have received in a long while from a single church. How it did help! The "littles" I am getting every day are helping right along, but how a big check makes me smile!

Blessings on our churches, our hosts of members, the thousands of children in our Sunday schools, our boys and girls away from the homes, and on every home this good year 1911!

W. B. C.

Rev. Robert Jones, of Alabama, is now in the state and has recently paid our office a visit. He preached at St. Augustine last Sunday, and will probably preach at Floral City on the first.

Brother Jones comes to us well recommended by his native state.—The Baptist Witness.

A Splendid Tonic.

Cora, Ky.—Mrs. Iva Moore, of this place, says: "I was so weak I could hardly walk. I tried Cardui, and was greatly relieved. It is a splendid tonic. I have recommended Cardui to many friends, who tried it with good results." Testimony like this comes unsolicited from thousands of earnest women, who have been benefited by the timely use of that successful tonic medicine, Cardui. Purely vegetable, mild, but reliable, Cardui well merits its high place in the esteem of those who have tried it. It relieves women's pains, and strengthens weak women. It is certainly worth a trial. Your druggist sells Cardui.

WHOSE FAULT IS IT?

Whose fault is it when the roast is put on the table as tough as white-leather? Whose fault is it when the meat is dry and tasteless and void of all nourishment and relish? Whose fault is it when the soups, gravies, stews, etc., are insipid and savorless? Surely you can't blame it on the meats and it wouldn't be just to do so, because the fault is solely your own, for the simple reason that you do not put the proper amount of seasoning into your meat dishes. You wouldn't think of making up a tray of bread without salt, or baking a cake without flavoring, or making pickles without spices, or in fact, of cooking anything without the proper seasoning.

Gebhardt's Eagle Chili Powder is a condiment, made from the celebrated Mexican Chili Peppers and other Mexican Spices, and when added to meat dishes, soups, stews and gravies of all kind, imparts to them a delicious, appetizing flavor, lends piquancy to the taste, makes the richest food thoroughly digestible and gives zest to the appetite.

Following is an excellent recipe for making that famous Mexican dish "Hot Tamales," a delightful dish, appealing to the most idle appetite: Tamales. To prepare the meat, chop one pound of beef; add a little chopped tallow or one tablespoonful of lard and a little salt; fry in a pan until tender; chop again very fine; return to pan; add a little warm water and a tablespoonful of Gebhardt's Eagle Chili Powder; stir and fry for ten minutes; you may use sauce left over to prepare your dough, which will impart a fine flavor.

To prepare the dough: add to one quart of corn meal two tablespoonfuls of salt, two tablespoonfuls of lard, and boiling water to make a thick dough.

To prepare the corn husk: cut off with scissors about one inch of the stalk end, and boil ten minutes; dry and rub over with a cloth dipped in hot lard.

To prepare the tamales: put a layer of dough on the husk, about four inches long, one and one-half inches wide, and one-fourth inch thick; along the center spread two teaspoonfuls of the prepared meat; roll the whole like a cigarette and fold the small end of the husk, place them with the folded end down, in a potato strainer; place the strainer in a pot over water; cover the whole with cloth, and steam for two hours; always serve hot. The above will make about fifty tamales.

Ask your grocer for a bottle of Gebhardt's Eagle Brand Chili Powder, and be sure to specify "Eagle Brand," because it is the original and best Chili Powder. Nothing but the finest Mexican Chili Peppers (grown especially for this purpose) and the purest Mexican Spices enter into the manufacture of Eagle Brand Chili Powder. Comes in 10c and 25c bottles, and if your dealer can't supply you, a sample bottle will be sent direct for 12c, all charges prepaid. Address the Gebhardt Chili Powder Co., San Antonio, Texas. Send them the name of your dealer and they will send you a free sample, also their recipe book, "Good Things to Eat."

## EDITORIAL

## VARIOUS TALENT EMPLOYED.

It is well for the cause of Christ that a great variety of talent may be employed in carrying on the work. No Christian has any ground for excusing himself from taking some part in the service which is necessary for the promotion of the Lord's kingdom. The one who pleads that he has so little talent that he can not accomplish anything for the church to which he belongs, makes an unwarranted excuse. Not only so, but he casts a reflection upon Him who gave him the talent which he does possess. It is a species of wickedness. In Christ's parable of the talents He condemned the man of one talent because he refused to use it. He called the man a "wicked servant." It was not because he made a bad use of his talent, but simply because he did not use it at all. This illustration teaches that every Christian is under obligation to use whatever ability he possesses for the Lord's work. It may be very small ability, yet there is some place where it can be used to the praise of God. The person who says that he has but one talent may, in fact, have a number of good talents. It is his duty to put to use whatever ability he has, and, if he be diligent, he will increase his capacity, and therefore the number of his talents. And let not the church member who has but little talent suppose that he is capable of filling an office which requires a person of much ability to properly conduct it. There are some members who have more conceit than ability, and they are always aspiring for some office which they are unable to sustain themselves in; and then, if they can not obtain the office, they sulk and will not do anything except to grumble and whine. Such ones should be willing to take any place where they can serve Christ.

A learned writer says: "God does not refuse to use human headship; men are not 'created equal.' There are striking diversities of character and capacity. Some are born to rule, and others to be ruled. Where there is fitness for chiefship, He appoints men to govern or permits to them more or less extensive sway. Men can not be reduced to, or kept upon one level. Rank is not an accident, but a result of inherent qualities." Let it be your pleasure to serve God's pleasure in such a place as He appoints you to.

Sometimes our friends ask us why we do not make every one pay cash for the paper. We fear if we did we might give offense. Some people boast they always pay cash and whenever we hear any one harping about it we are reminded of the following conversation: "Yes, sir," said the pompous individual, "I always pay cash for everything I get." "Dear me," exclaimed the matter-of-fact person, "what's the matter with your credit?"

The treasurer's report for West Woodlawn church for four months ending December 31st is the most illuminating we have seen. It is printed in convenient form and makes everything clear to a cent. Why shouldn't church clerks make reports at least quarterly? It would be enlightening to the members and very encouraging. We compliment Bro. D. N. Smith for the way he magnifies his office as treasurer.

Many business men come to the Sunday service after a week spent in nerve-racking business, and it is no easy matter for the preacher to change the current of their thoughts, and yet it is his privilege to bring to them that peace which the world can not give.

When a church calls a preacher it becomes his duty to meet and mingle with his members in order that after talking with them in their homes, in their social relations, and in their business he may get an idea of the message they need.

Sunday finds many an overworked mother at church trying to snatch a bit of rest and comfort out of the service. What an opportunity the preacher has to show them Jesus, the great burden-bearer?

It is easy to suppress articles—but it is hard to suppress the thoughts of the people.

Daily we battle for food, clothing and shelter and all thanks to him who can help us as we fight. Loved is that pastor who cheers his people.

God give us wisdom to reach the thousands of Baptists in Alabama who have never been enlisted in the work is our humble prayer.

"Back to the farm" is heard on all sides. Great leaders of men are shouting it. But we will be satisfied if we can keep the boys who are now on the farm contented.

Rev. R. R. Brasher has resigned at Gurley to take effect on January 1st. Bro. Brasher is one of our coming young preachers and is thoroughly enlisted in the organized work.

The pastor who gets hold of an idea should first try it out on his people and then, if it has worth, let him write it out and send it to the Alabama Baptist and give it a wider audience than he can reach with his voice.

## LICENSING, REGULATING OR SEGREGATING VICE.

Somewhere back here in Birmingham a chief of police got a minister to bring before the Ministers' Conference a set of resolutions or a plea about establishing a Red Light District. They not only refused to give it their sanction, but in spite of their protest it was brought about to the city's shame.

Christians must witness to the truth when it is proposed to "regulate" adultery. The regulation of that crime by "license" or "segregation"; setting apart and permitting its practice in a certain portion of the city, is the creation of a city of vice within a city. That city of vice is in plain language a city wholly given over to adultery! It is a city whose only business is to break the seventh commandment of God. The Son of God was manifested to destroy the works of the devil, not to regulate the works of the devil.

"Regulation of Vice by the Police", favored plan of the world, the flesh and the devil, enables dens of infamy to fatten and grow into palaces of pollution.

Long ago Archdeacon Paley wrote in his "Moral Philosophy":

"The avowed toleration and, in some countries, the licensing, taxing and regulating of houses of infamy has appeared to the people an authorizing of vice. The legislators ought to have foreseen this effect."

A young man in one of Chicago's segregated districts for advertising and encouraging vice asked this question of a band of gospel workers in one of their midnight meetings: "If the wise men who are set up over us to rule us want it this way, what can you expect of us?"

Such is the inevitable reasoning of young men. They commonly believe that the city licenses the original resorts which its police protect, and they are not conscious of bad citizenship in supporting resorts which are in such favor with the city government.

The only righteous attitude of government toward all crime and vice is eternal antagonism. The government should educate the people concerning the frightful effects of vice and never encourage these ruinous practices.

While our civic authorities take the appalling responsibility of protecting these terrible resorts for the destruction of youth, the duty of Christ's people is plain. We must oppose with our might this ruinous sin by evangelistic, educational and reformatory measures. Such a cause deserves heroic service and heroic support.

All this silly talk about segregating, licensing or regulating vice is born of the devil. Yet some high brow legislators, aided and abetted by the brewery and whiskey interests and backed by big business and sanctioned by some church people, want to give saloons back to the cities of Alabama.

## ON THE EVE OF A GREAT BATTLE.

The victory is not yet won, but we are now in the midst of one of the grandest battles in all the annals of democracy. The first skirmishes of the conflict were won, but the enemy—the well organized liquor trust, supported by the forces of graft, vice and special privilege—is now thoroughly aroused and is preparing for a desperate fight to overthrow state-wide prohibition.

We must fight to the last ditch. There must be no compromise or surrender. All this talk about local option, dispensaries and regulated saloons spells moral ruin. We must not sell our birthrights for a mess of pottage. It was England's shame that she forced opium on China to get revenue.

When Carey landed in India England was sending from there to China about six hundred thousand pounds of opium. Now she sends fifteen million. And today the Christian nations of the earth are emptying about fifteen million gallons of whiskey into Africa alone each year.

Citizens of Alabama ought not to heed the cry that the state is losing revenue because the sale of whiskey is not licensed. Let us who love the cause of temperance stay by it to the end in spite of seeming failure because of indifferent or corrupt officials. Let us have for a motto, "Not always winning, but never giving up." This is the test. The devil has got to give up some day, and those who were still fighting him, though often defeated, up to the end of their opportunity, continuing with Jesus in their testings, shall live when he is destroyed.

Disgrace comes not from standing alone, but for being wrong.

## GOD DOES NOT FORGET.

One of the characteristics of our great God is that He does not forget His children. He has an infinite and all-comprehensive memory. He has millions of children on earth. The greatest human being could not keep in memory a tenth part of so many people. And many of those whom one knows well are often forgotten by him. Days and months pass without one's particularly remembering many of his acquaintances. At times even one's good friends are forgotten by him. But God constantly remembers each one of his children. Nor for a moment does He forget even the smallest and weakest one. He is not partial in His remembrance of His people. He remembers the least as well as the greatest, the feeblest as well as the strongest. Here are comforting words which Christ spoke to His poor disciples: Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God." We say "Is that possible? Is it possible that not even one little sparrow is forgotten by God?" Yes, it is possible, for Christ said so. And if God never forgets even one of those small birds surely He never forgets any of His children—not one. Is not this most wonderful? It is. But then, God is a most wonderful being. We can not comprehend Him; but we can rejoice in the truth that He has us constantly in loving remembrance. This ought to make us bright and brave, always cheerful and always hopeful. God does not forget us when we are in dire straits. He does not forget us when we have stumbled and fallen low. He does not forget us when many professed friends have forsaken and practically forgotten us. But are we daily remembering Him? Are there days and weeks in which we forget to pray to and worship Him? Do we often forget to praise Him for His remembrance of us? We do not want Him to forget us; then why should we be careless about remembering Him? Then, too, God never forgets His promises. He has made hundreds of them, and yet He has never forgotten one of them. He remembers the least as well as the largest. But how often do we forget our own promises? We want to be truthful and honest, but we are prone to forget some of our promises. We too often forget to fulfill our promises to God. Let us be truer to them during the coming years.

The successful pastor must have the ability to convince men without God and without hope that Jesus can save them from their sins. He must be able to deliver his message in a way not merely to interest, instruct, but to convict men of the hopelessness of living without the gospel.



The ladies of Antioch church, Bibb county, have made their pastor, P. G. Maness, the present of a \$10 gold piece as a new year's reminder of their esteem and good will. This is a worthy example for other churches to follow.

Rev. J. W. Long, of Jacksonville, made a flying trip to Louisville, Ky., last week to perform the marriage ceremony in the wedding of two of Nelson county's finest young people. The wedding took place at the Willard hotel in Louisville.

Married, on Dec. 25, 1910, at the bride's home, Miss Mable Parsons to Mr. Andrew White, of Tuscaloosa, and on the 28th Mr. Prude Shackelford to Miss Clara Butler, and the writer enjoyed a splendid supper with the groom's mother in Jonesboro.—R. W. Carlisle.

Married, at the home of the bride's father, Mr. Robert Harris, East Water street, Selma, Ala., at 3 p. m. December 25, 1910, Mr. L. G. Hinson and Miss Nina Louise Harris. There was quite a large crowd of friends present to wish the young couple joy and happiness in their future life. The writer officiated.—L. C. DeWitt.

Our year closed with last Sunday's service with most deeply spiritual service of any during the year, and we had the most enjoyable Christmas ever spent at Mountain Creek. Collection \$9 for orphans' home. Our Sunday school is a model one with E. L. Thornton as superintendent. He knows just how to conduct the school in his quiet and unassuming way. It would do you good to be in our advanced class with more white-headed men in it than you ever saw in one class. Happy new year to the editor and all.—R. H. Long.

I am getting a little old (in my 63d year) and wife has been an invalid for three years. Have to give up all my churches but one, and have been trying to serve them 27 years, and they are unwilling to give me up. I try to go to them when I can. They have always been very kind to me. It is a country church and they have to dig their living out of Mother Earth, but they usually pay nearly \$1 per member for missions and never forget the aged and infirm ministers and have for years.—A. P. Majors.

Our little church recently organized at Fairhope is getting along nicely. The Sunday school is growing and we have bright hopes for the future. We have organized a prayer meeting and the attendance is good. We have begun raising money for our building and we expect to begin building just as soon as possible. We now worship in the school house, so you can see that we are badly in need of a building of our own.—Ed. S. Barnes.

We are suggesting a course of work for the members of our church. A study of the Sunday school lessons either in the Sunday school or in the home department, the reading of denominational papers either the Alabama Baptist or both of the mission journals or some other standard Baptist paper, a reading of at least twelve tracts on missions, doctrines, etc., and a reading of four books make up the work that has been suggested by the educational committee of our board of deacons for our members to do during 1911. All who do this will be given a certificate by the church.—J. T. McKee.

The work in the Carey Association is not just what it should be, for our people are not awake to their duty. Rev. John W. Dean, our associational evangelist, is doing a great work. Rev. W. A. Lusk has tendered his resignation as pastor at Lineville to take up evangelistic work in Kentucky. We regret very much to give up Bro. Lusk. He and his family have been a blessing to us while they were with us. Rev. John W. Dean resigned as pastor at Ashland to take up associational work and they called Rev. James A. Smith, who is doing a great work at Ashland. His people all love him.—R. E. Owen.



From  
the  
Post  
Card  
Brigade

Rev. J. F. Gable resigned at Abbeville on Jan. 1st to take effect Feb. 1st. He is considering a call to Albertville, Ala.

Mr. A. L. Brown and Miss Alice Hendrick were united in the holy bonds of wedlock last Wednesday afternoon at the bride's residence. The writer officiated.—A. L. Stephens, Mexia, Ala.

Another Alabama boy comes home—H. B. Woodward from Lampassas, Tex. Some good church ought to call him at once. He is now at Verbena, Ala.—W. B. C.

We heartily thank the Alabama friends for the box of lovely framed pictures sent through Miss Nellie Waits to our students' homes on Christmas. All enjoy and appreciate them more than we can tell. God bless each donor.—(Miss) Belle G. Burch, Principal Bridgeport Academy.

I have been a subscriber to the Alabama Baptist since its first issue—except two or three months—and I inclose money to change my figures to 1912 so as to feel better. The Baptists are soundly sleeping in these mining camps and the loudest gospel peals of thunder do not arouse them. The good people gave us a pounding recently which made us feel that we were remembered fraternally.—J. E. Cox, Littleton.

Rev. E. K. Wright, of Ensley, will give the following stereopticon Travelogue lectures on mission fields. (From 75 to 125 colored slides each.) Auspices W. M. U. of Ensley Baptist church. Jan. 13, The Land of the Koran; Jan. 31, China's Teeming Millions; Feb. 17, Southern Baptist Home Mission Work; March 14, Japan and the Japanese; April 11, In Darkest Africa; May 2, The Social Problem. Admission of 25 cents entitles one to all six lectures. 7:45 p. m.

The Baptist people of Bridgeport are beginning definite work toward their church building. The lots are secured, deeds recorded and timber being removed from lots. We are joyous. We had in our church a deacons' ordination service two weeks ago. We have now seven splendid men for our deacons. This is a great church at Bridgeport and I wish you could visit us some time.—A Member. Any time you will send me copies of the Baptist I will place them.

Please let me wish you a happy new year and success and prosperity to the Baptist. You are making it a fine paper, a God-send to the Baptist homes of the State. Christmas was an additional proof that my lot has been cast among the best people in the world. Many tokens of love were received with profound gratitude. My work of nine months in Prattville has been crowned with success, mingled with joy and sweet experiences. We have received thirteen by baptism, and thirty-three by letter, making a total of 45 additions to our membership for the nine months. Our Sunday school has grown rapidly. Our greatest need is an adequate equipment, including a suitable building for Sunday school work. A modern Sunday school work shop and five hundred enrollment is our aim for 1911. Many of our people take the Baptist, and many more ought to subscribe. I shall work to bring some of these into line during this year.—Edward T. Smith.

My church at Grand Bay remembered me kindly with presents on Christmas day. They are a splendid people. The past few months my health has been poor. I am now hoping for improvement. Our brethren will be glad to know that our leading pastor, Dr. W. J. E. Cox, is in fine health again. Thanks for the fine paper last week.—J. M. Kallin, Mobile.

The First Baptist church of Blocton gave to the Baptist orphanage for the month of December \$66.15; of this amount the Sunbeam Band gave \$5 and the Sunday school \$19.15. We use the wall cards, collection calendar and collection envelopes. Our collections for January will be for state missions. The Alabama Baptist grows better with each issue.—John L. Ray, Pastor.

I wonder if I would be allowed to join your post card brigade? I don't think my being in Tennessee ought to exclude me from the columns of the "home paper" altogether. I have been here little less than three weeks and am liking the work very well. The prospects are very encouraging. Last Sunday (new year) we had five additions, and almost every service there is some one to help make us rejoice by coming either by letter or by baptism. It has been my very great pleasure to receive forty-three into this church. Of course, we realize that the receiving of new members is not a criterion to measure by, but at least it shows we are not altogether lifeless. The deacons have under consideration the building of a handsome house of worship in the very near future. It is our aim to make the church here a very strong Baptist point. At Mt. Olivet in Nashville today I attended the funeral services of Rev. J. M. Phillips, D. D., former pastor here. The great Dr. E. E. Folk and Dr. I. J. Van Ness and Bro. Cox, pastor of Howell Memorial church, paid very loving tributes to his memory. His name is beloved by Tennessee Baptists as one of the pioneer preachers of this country. I have never realized how much I appreciate the Alabama Baptist until I came here. It comes to cheer as the sight of an oasis in the desert cheers the weary traveler. May I ask that all my friends in Alabama pray that God may be my helper as I shall try by His guidance to lead these noble people to victory? The Lord's blessings on you and all the brethren.—E. L. Barlow, Lebanon, Tenn.

I wish you and yours a happy new year. I am anxious to see the Alabama Baptist put into more homes, for I realize the benefit of its visits in the homes and in the "fields white unto harvest." I am at Merrimack. We have the "banner" Sunday school in the Huntsville district. A great deal of the credit belongs to our untiring superintendent, W. A. Eshinger, and his faithful teachers. We have a fine attendance at the teachers' meeting, which meets at my home on Thursday nights. We miss Rev. H. E. Rice, since resigning the Dallas avenue church and moving back to his old home. Rev. Gavin, pastor of the First church, is getting on "higher ground" and leading his flock as a "good shepherd." Rev. R. R. Brasher has resigned the pastorate at Gurley. Some church pastorless will do well to correspond with him, for he is a fine man and a good pastor. May this prove the best year of all for Zion's progress in Alabama, for state, home, and foreign missions. New Year Greeting: Merrimack Baptist church. Motto for 1911: "Go Forward," Ex. 14:15. Our attention is called to three essentials to an aggressive year's work: 1. Our individual responsibility as a Christian. Remember, no church can do its best work without you discharge your duty. "They that feared the Lord spake often one to another."—Mal. 3:16. 2. Let each member strive to win some soul for Christ this year. Let it be said of you as of Andrew: "And he brought him to Jesus."—John 1:42. 3. Let there be system in your offerings: (a) WHEN—"Upon the first day of the week." (b) WHO—"Let every one of you lay by him in store." (c) HOW MUCH—"As God hath prospered him," etc.—1 Cor. 16:2. Let us pray for the Macedonian spirit of service. They "first give their own selves to the Lord, and unto us by the will of God."—II Cor. 8:5. Let us heed the Macedonian cry.—J. L. McKenney, Pastor.

### Epilepsy, Fits

"My son was cured of a very bad case of epilepsy with Dr. Miles' Nervine." MRS. D. BAKER, Cleveland, Ohio.

"My little girl who was afflicted with St. Vitus' Dance is now entirely well, after taking Dr. Miles' Nervine only four months." MRS. C. G. BENNETT, Alma, Mich.

These diseases have been cured in so many instances, that we do not think there is any longer any doubt that they are curable diseases. Being nervous diseases they yield to the soothing and strengthening influence of

Dr. Miles' Nervine. Though stubborn, persistent treatment is almost sure to effect a cure by restoring nervous energy. The first bottle will benefit; if not, your druggist will return your money.

### ENCOURAGE THE BOYS

Boys want encouragement— If they don't get it at home they go elsewhere. Teach them to earn their own spending money. Growing vegetable is instructive, interesting, profitable when



**IRON AGE Farm and Garden Tools**

are used. Our No. 6 Combined Hill and Drill Sower with Marker and Double and Single Wheel Hoe is a wonderful tool—can be used in various unusual combinations. Saves time, labor and soil. Price, \$12. Other sizes and tools, \$2.50 up. Easy to operate. Recommended by gardeners everywhere. Write today for 25th Anniversary Catalog—Free. BATESMAN BFG CO., Box 6, Granloch, N. J.

### 20 CHRISTMAS POST CARDS 10c

No. Two Alike—Latest Designs. Lovely assortment of 20 Artistic Christmas, Friendship, Good Luck, Roses and Flowers in exquisite colors, all for only 10 cts. If you answer this immediately. J. H. Seymour, 141 W. Eighth St., Topeka, Kan.

### FREE TO YOU \$1.00

Box of Larks rheumatic remedy will be sent you free. Use it according to directions. If it cures your rheumatism send us \$1.00. If not, you owe us nothing. THE LARKS CO., Dept. 1, MILWAUKEE, WIS.

### WANTS OF THE WORLD.

**MONUMENTS! AGENTS WANTED.** No capital invested. Can make \$50 to \$100 per month. We have over \$50 agents. Write for our terms. Moore Monument Co., 246 E. 2nd St., St. Louis, Ill.

### AGENTS WANTED

**MAKE BIG MONEY** Agents wanted in every locality. Work pleasant and profitable. 100 per cent. profit. No investment. Convert spare time into money representing one of the largest drug firms in the United States. Write today for Particulars. **MERCHANTS DRUG CORPORATION,** WESTFIELD, N. J.

### RIDER AGENTS WANTED

In each town to ride and exhibit sample of our bicycles. Write for special offer. We ship on approval without a cash deposit, allow 10 DAYS FREE TRIAL, and freight on every bicycle. **FACTORY PRICES** on bicycles, tires and sundries. Do not buy until you receive our catalog and learn our unheard of prices and marvelous special offers. Three, coaster brake rear wheels, lamps, sundries, half price. **HEAD CYCLE CO., Dept. 2-375 Chicago, Ill.**

**WILL OTHERS BEAT BLYMYER'S BELL CHURCH BELLS?** SWEETER, MORE DURABLE, LOWER PRICE, OUTRIPES ALL OTHER BELLS. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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## WORLD

### WIRELESS MESSAGE FROM THE FIELDS.

Wm. H. Smith.

China.—Marvelous changes are taking place in this mighty empire of four millions of people. The harvest truly is great and the laborers are few. There is the greatest need of consecrated men and women and of buildings and other equipment to carry on the work. Mrs. T. O. Hearn, of Pingtu, sends the following message: "The Pingtu churches are still being wonderfully blessed of God. Yesterday thirty-three persons were baptized, one of whom was a man of culture and literary degree. I have been visiting a number of the distant country villages and in every case found those who are willing to listen to the plan of salvation. We, who know these Chinese Christians, think them worthy of your money and whom America can send out to tell the story of the Savior's love."

Japan.—This island empire is leading the Orient. If we can take it for Christ it will help largely in winning the rest of the Far East. Rev. Geo. W. Bouldin sends the following message concerning the opening of our new Baptist Theological Seminary at Tokyo. He says: "It was raining this afternoon and we thought that few would attend the opening, but when the hour came the hall was well filled with those who felt enough interest in the new school to brave the weather and to take part in the exercises. All who spoke seemed optimistic as to the future of the school. We have twenty-three students and all seem to be taking hold enthusiastically."

Africa.—The Dark Continent is crying out for help. Its darkened millions sorely need light. Dr. B. L. Lockett, who has just arrived with his family, accompanied by Rev. A. F. Patterson, sends this message: "Our entire trip has been far pleasanter than we expected. We are confident that God is graciously hearing the prayers of many who have remembered us. We have been agreeably surprised with everything we have seen. I am sure that any one would be surprised at what we have here."

MR. H. L. STRICKLAND,

Alabama's New Sunday School Worker.

Alabama is to be congratulated. The coming of Mr. Harry L. Strickland to the State for Sunday school work, under the State Board, will be noted with pleasure by all who love the work.

Personally I wish to commend Bro. Strickland to the brethren. I have known him for some years and have rejoiced in his efficient work as superintendent of his own school, as a leader in Sunday movements in the city of Memphis, and as a speaker of power and helpfulness in institutes, conventions and assemblies. He knows the Sunday school work every inch of the way, from practical and successful experience, and tells it with splendid effect. He is practical,



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Bro. Strickland is thoroughly alive to the lines of work we are pushing these days, namely: The graded departmental organization of the school, graded teaching with annual promotions, teacher training in all its phases, with especial emphasis upon superintendents' plans of organization through departmental officers. Wherever he goes he will do lasting constructive work.

Also it is fortunate that Bro. Strickland has had fine experience in B. Y. P. U. work, and is in hearty sympathy and close touch with our best methods in this line.

We welcome him into the brotherhood of field workers of the Southern Baptist Convention. Nine of our States now have field secretaries. They are Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Tennessee, Kentucky and Missouri. Florida at present is seeking a man to succeed Bro. Entzinger, who accepted the call to Kentucky. This splendid force, together with the Sunday School Board's force of seven men and two women, gives Southern Baptists the most efficient corps of Sunday school workers of any denomination on earth.

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Oxford, Miss.

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Produces healthy activity of weak and disordered stomachs. An unexcelled strength builder.

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The story is told of a certain prominent man, who, while sitting on his front piazza one bright, spring morning, was accosted by a farmer from the neighboring country, asking "if he wanted any vegetables today?" Without rising he called to his wife, but was answered by the servant that Mrs. Blank had just stepped across the street to Mrs. Jones'. He got up and went to his Telephone, which was located in the hall, called up his wife and asked if she needed any vegetables, to which she replied "No." This was communicated to the farmer, who had been standing in the doorway, who replied, "Mister, you may think I am a fool, and I may look purty green, but I'll be durned if you kin ever make me believe your wife is in that little box."

It is needless to say, that this was years ago, because in these later days of rapid progress the Telephone is as well known to the farmer as it is to the city man, brought about by necessity alone. Farming used to be conducted in a sort of trust-to-luck fashion, and this is largely responsible for so many young men seeking employment and advancement in the cities. All this, however, has given way to modern, scientific farming—farming on a business basis, and by business people.

The greatest factor in bringing about these conditions is the Telephone, and no farmer is properly protecting his interests if he doesn't have one in his home. It brings within his immediate reach the market quotations, puts him in close touch with his neighbors, though they be miles away, and enables him to do in a day what it previously took a week to do, thereby advancing his social, religious and financial interests. The service is cheap (only about 50c per month) and frequently it saves enough in a single month to pay for itself for a whole year.

The Southern Bell Telephone Company have a most attractive proposition for the farmers, which can be had upon request, by addressing the Farmer's Line Department, Southern Bell Telephone & Telegraph Company, No. 19 South Pryor street, Atlanta, Ga.

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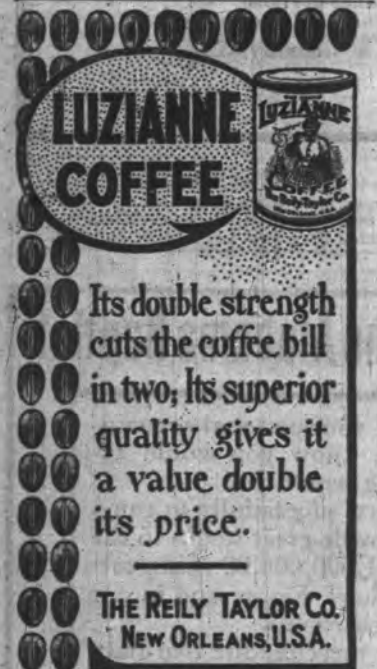
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Tetterine cures Eczema, Tetter, Bolls, Ring Worm, Dandruff, Cankered Scalp, Bunions, Itching Piles, Chills and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At drug stores or by mail direct from The Shuntrine Co., Savannah, Ga.

### A TRAGEDY.

L. O. Dawson.

I have recently received a letter that contains the following pitiful paragraph: "One of the finest young men in my church, a splendid fellow, connected with one of the best families, was, before he graduated at a university in another state, an earnest Christian with simple faith, but he studied biology under a professor who is an infidel, and he has been utterly lost to the church."

The church will get along very well without the boy. I do not tremble for the work of God, nor am I afraid that the Bible will be destroyed by non-Christian teachers. From every possible angle it has been attacked by the enemies of the word throughout many generations, and it has received testings, still more trying perhaps, at the hands of friends who set their of salvation upon its teachings, but today it has a firmer hold on the world at large and sinks deeper into the individual heart than any time since God gave it to mankind. While it has lived, and its light grown more resplendent, men, both its friends and its enemies, have been forgotten and their works have sunk into oblivion. The professor who destroyed the faith of the young man mentioned in the letter of my friend will pass away and his name will be remembered no more forever, but it is a tragedy for the soul of that splendid youth. A man can lose all he has on earth and still be rich in many ways, but he who has seen the light of faith die in his heart is poor indeed, no matter what else he may possess.

We have been taught to bring our children up in the nurture and admonition of the Lord. Can any of us claim to do that when we place our children under the tutelage of men who destroy their faith in Christ? Are we so ignorant that we do not know the power of the teacher over the plastic life of the youth we commit to his care, or are we so indifferent that knowing this gives us no concern, or are we so steeped in worldliness that being unconcerned about it we take the risk and so jeopardize this most priceless heritage—this childlike faith in God? Perhaps the greatest scientist since the day of Darwin in the field that Darwin wrought in was George John Romanes. While a young man he came to the conclusion that the Bible was a great mistake and that the things he had been taught about God were legends, beautiful, but false. In after years, still following the scientific bent of his mind, he was brought back to the faith of his childhood and bitterly regretted the fact that he had helped to undermine the faith of others, for said he, "I am free to confess that when my faith in God was gone the light of the world died out of my heart and the universe lost its meaning." And it is so and must always be so in every thoughtful heart. When faith is strangled, when her sweet voice is dead, when the light that she sheds on the present, past

and future is gone, we do grope in stygian darkness, and worse still, not only grope in a starless night, but in a hopeless one as well.

We want the truth; we must know the truth; we want the truth taught in every school in the land. As God gives us power to see the truth we must accept it and teach it. No matter how beautiful error may be, it must be thrown away, for ultimately it will become hideous and blind us in chains. "The truth," said Christ, "shall make you free." But the disregarded theories of by-gone days and the no less ill-founded notions of the present need not be accepted as the truth. We want men in our schools of the keenest scientific minds, but we want men who can perceive spiritual truth as well as material fact, and spiritual things are spiritually discerned, and the non-regenerate man, can no more teach the relation between spiritual fact and material fact than a man whose mind is blind to the truth of the material universe. Can a man who does not know science teach science, and can a man who knows not God be depended upon to tell us about the things of God?

It is a matter of deepest consequence that in all of our schools, state, church or private, the teachers should know God. The young people in their care find with every turn of the road the things that they are learning relating in some way to God, and that is the most important relation of all. There are many reasons why it is difficult to secure such teachers in Christian schools, and the difficulty deepens when we reach the schools of other kinds, but because it is difficult we must not give up the task. I want to repeat what I have said in these columns recently, "that one of the best ways to hold our state institutions to the truth about the Bible is to strengthen by every possible means our church schools." It is not right to put young men and women in schools unfit to develop their minds any more than it is to put them in schools that are unfit to develop their spiritual lives. We must equip our Christian schools and keep abreast of the times, no matter at what cost. To this work our educational commission must earnestly direct the attention of all our people.

### OBITUARY.

About fifty-one years ago Mr. Walter Rencher was born near Uniontown, Ala. All his life has been trusted by his employers. Some time ago he joined the Baptist church. Since then he has never missed a service unless necessary.

On Dec. 25 God called him to his home in heaven. He died as a Christian, believing that Christ had forgiven his sins and saved his soul. Those who knew him best loved him and valued him as a friend. While we miss him still we are thankful for the comfort of believing that he has gone to his reward.

D. I. PURSER, JR.

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### MINUTES

Of the Baptist Sunday School Committee Held in Montgomery at the Y. M. C. A. Thursday Night, Oct. 27, 1910.

The following decisions were reached:

1. Mr. Hugh Mallory to be secretary of the committee.
2. The committee should try to present a report creditable both to the committee and to the denomination at the state convention at Greenville July, 1911.
3. In order to do this the chairman was instructed to have suitable letterheads and envelopes printed and to communicate with the clerks of the various associations to secure copies of the minutes of these associations. And where the reports were not full, to continue to correspond with the superintendents and pastors in an effort to make the report complete. The cost of the letterheads to be paid by the committee at an approximate cost of one dollar each. However, those present agreed to pay for these in the event that the absent members did not care to share this expense.
4. To ask the program committee for a full hour and a half to be devoted to Sunday school work at the convention next July.
5. Try to get Prof. Leavell or some other strong speaker and arrange a suitable program for the hour and a half, with an effort to make the time profitable.
6. Request Prof. J. T. McKee, of Cullman, to prepare his article; "Report of the Sunday School Department of the State Board of Missions," published in the Alabama Baptist August 10, with such changes as he may think best, to be published in leaflet form for distribution.
7. To request Rev. Frank Willis Barnett to allow the committee with the assistance of Prof. J. T. McKee to have charge of a column in the Alabama Baptist each week on condition that sufficient matter be kept in Bro. Barnett's hands so that he will have no trouble in filling the column, he being requested to allow this to begin by Jan. 1.
8. Adjourned subject to call of the chairman.

### CHILD LABOR DAY.

The National Child Labor Committee invites the churches of America to observe Child Labor Day, Sunday, January 22, being mentioned as an acceptable time. The call is indorsed by a large number of prominent ministers of all denominations. The Committee seeks to be the agent of the churches in arousing a healthy moral protest against the abuse of child labor. Copies of pamphlets and other information about the progress of child labor reform in America will be sent cheerfully upon request. If you will drop a postal card to 105 East 22d street, New York city, of your purpose to observe Child Labor Day, either by an address or by suitable exercises in Sunday school or Young People's Society, you will promptly receive material suitable for the occasion.

## OWN THE HOME YOU LIVE IN.

It is not nearly so difficult to accomplish this as you perhaps suppose. You may be astonished to hear that you can arrange through us to buy your home without any immediate capital. You may be surprised to know that the cost of this step will probably be less than the actual rent you are now paying. We have an exceptional plan just adapted to people in moderate circumstances, where by they can buy their home with their present income. If you would like to know more about this, send for "Steps to Independence."

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For putting out both fertilizer and grain in the drill at one and the same operation, covering each separately and sufficiently for all practical purposes, and yet does not fill up the furrow, which is in accordance with the plan of sowing to prevent winter killing.



The GANTT patent roller planters and grain distributors are the best implements for the purpose ever put on the market. Satisfaction guaranteed. See prices call on your merchant or write us direct.

**GANTT MFG. CO., Macon, Ga.**

## WHO'S AFRAID?

Who's afraid of a cow?

They're so gentle and kind  
You can go up quite close, and they  
none of 'em mind;  
An' they like little girls, so I've heard  
people say;  
But I wish, O, I wish they was furdur  
away!

Poo! Who's afraid?

They're as good as can be,  
An' one's a child cow that is young-  
er than me,  
An' they give us good milk, an' there's  
nothing to fear;  
But I wish, O, I wish that my daddy  
was here!  
—Burgess Johnson in Harper's Maga-  
zine.

CHINESE MOTHER GOOSE  
RHYMES.

Wouldn't you be glad to hear some  
of our Chinese Mother Goose rhymes,  
and aren't you uprised that we have  
such things?

One is like our "This little pig went  
to market," and shows us that the  
mothers "with the tiny, tiny feet"  
pull their babies' toes just as Ameri-  
can mothers do. This is it:

"This little cow eats grass,  
This little cow eats hay,  
This little cow drinks water,  
This little cow runs away.  
This little cow does nothing,  
But just lie down all day;  
We'll whip her."

Here's another, about the lady-bug:

"Lady-bug, lady-bug,  
Fly away, do,  
Fly to the mountain,  
And feed upon dew,  
And sleep on a rug,  
And then run away,  
Like a good little bug."

And listen to this one about the  
old woman who went to market:

"There was an old woman,  
As I have heard tell,  
She went to sell ple,  
But her ple would not sell,  
She hurried back home,  
But her door-step was high,  
And she stumbled and fell,  
And a dog ate her ple."

This surely is our "E Ni Me Ni Mi  
Ne Mo":

"One, two, three and an old cow's  
eye,  
When a cow's eye's blind she'll surely  
die;  
A piece of skin and a melon, too,  
If you have money, I'll send you;  
But if you're without I'll put you  
out."

In the little book called "Chinese  
Mother Goose Rhymes," from which  
I selected these, there are nearly one  
hundred and fifty interesting rhymes,  
and I wish you every one had it to  
read, for I know you would like it if  
you could see these little black-eyed  
children to whom these rhymes are  
recited.



## THE CHILDREN'S ARMY

A merry tramp of little feet,  
Just hear the sweet vibration;  
The children over all the land  
Have had a long vacation;  
And back again they haste to take  
In school the dear old places,  
To measure out the days by rule,  
With fair, unshadowed faces.

They troop along the city streets.  
Grave eyes grow young that see  
them,  
And wistful hearts from every blight  
Of sin and pain would free them.  
Athwart the dusty ways of 'change,  
With wafts of flowers and grasses,  
As if to music sweet and strange,  
The brilliant army passes.

Along the quiet country roads  
By purple asters bordered,  
At nine o'clock and half-past three,  
The gay reviews are ordered;  
And childish voices, clear and shrill,  
Amaze the peeping thrushes  
And other little feathered folk  
Housekeeping in the bushes.

We older people like to watch  
Our little lads and lassies,  
As sturdily they set to work  
In sober ranks and classes;  
Such happy brows are overbent  
To con the pictured pages,  
Such earnest wills are wrestling with  
The story of the ages.

And sometimes sighing as we gaze—  
So fast the bairns are growing—  
We think of darker skies to come,  
For these, so glad and glowing,  
Fain would we keep the children still,  
Brown-cheeked and blithe and ruddy,  
With nothing harder in their lives  
Than days of task and study.

But God, our Father's wiser love,  
Prepares them for the evil;  
This army yet shall wage the war  
With world and flesh and devil.  
God bless them in the coming years,  
And guard the waiting places  
Which, by and by, he'll bid them fill—  
His smile upon their faces.

—Margaret E. Sangster.

## A POSITIVE DENIAL.

In a personal letter dated London,  
Nov. 29, 1910, Rev. J. H. Shakespeare,  
M. A., writes concerning the state-  
ment he is said to have made that  
the American Baptists have no min-  
ister eminent enough to act as presi-  
dent of the Baptist World Alliance:  
"Will you kindly write to your friend,  
Dr. —, and ask him to be good  
enough to deny pointblank and abso-  
lutely wherever he has the opportu-  
nity, the amazing and outrageous  
statement that I have ever said that  
the American Baptists have no minis-  
ter eminent enough to act as presi-  
dent of the World Alliance. I know  
that it is quite impossible to overtake  
a falsehood when it has got a good  
start. As a matter of fact words,  
which I never wrote and of which I  
strongly disapprove, have actually  
been put in American papers in in-  
verted commas as though they were  
my ipsissima verba. It would have  
been both bad manners and bad sense  
for me to have said any such thing.  
Personally I think a minister should  
be appointed, but the choice of the  
American president is the business  
of the Americans and not mine. Will  
you let Dr. — have this letter? I  
shall be personally obliged to him  
if he will do his best to scotch this  
false rumor."—The Standard.

## REV. A. S. DIX DIES SUDDENLY.

The sudden death of Rev. A. S. Dix,  
superintendent of the Industrial Home  
at Macon for the past five years, was  
a great shock, not only to his family,  
but to the State at large. He was  
extraordinarily well fitted for the  
position which he held and was loved  
by the unfortunate children under his  
care, and had the confidence and re-  
spect of the people in Georgia gen-  
erally. Before going to the Indus-  
trial Home Brother Dix was pastor of  
the church at Forsyth, and had served  
as pastor at Perry, and had engaged  
in teaching for a number of years.  
He was a good man and will be great-  
ly missed. We extend our tenderest  
sympathy to his bereaved relatives  
and friends.—Christian Index.

This is indeed sad news. We served  
the church at Forsyth for two years  
and we know Brother Dix was great-  
ly beloved, not only by his members,  
but by the whole community. Our  
heart goes out in sympathy to the  
loved ones made desolate by his sad  
death.

The Calvary Church, Washington,  
District of Columbia, Rev. Samuel H.  
Greene, D. D., pastor, now has a mem-  
bership of 1,845, while the total Bible  
school enrollment is 2,807. The bap-  
tisms in the past year were sixty-one  
and the other additions forty-nine.

## AGAINST THE RULES.

It happened, so the story goes, on  
a Lehigh Valley railroad train. It  
had just left Easton station bound  
for New York, and as the conductor  
made his way through the coaches he  
spied a small, white dog with a bushy  
tail and bright black eyes sitting be-  
side a young miss. The presence of  
dogs in the passenger cars being con-  
trary to rules, the conductor had to  
perform a painful duty.

"I'm sorry, very sorry," he said  
to the young girl, "but it is against  
the regulations to allow dogs here."  
"My—oh, my, is that so?" she re-  
plied. "What shall I do—what shall  
I do—you see it is nothing but a lit-  
tle—"

"Yes, I know, but rules are rules, you  
know," interrupted the conductor. "It  
will be all right—we'll just put it in  
the baggage car."

"Wha! Put this nice little dog in  
your dirty old baggage car?"

"Very sorry—awfully sorry, miss,  
but I will have to do it," continued  
the conductor.

"Well, I just know that somebody  
will steal it—but, of course, if you  
say it must go there, I suppose—"

"Here, Bill," called the conductor  
to the brakeman, "take this pup into  
the baggage car and tell 'em to treat  
it well."

The brakeman reached over and  
lifted up the dog. He did it as ten-  
derly as if it were a baby. A pecu-  
liar expression came over his face.

"Why, boss," he said, "that's a worst-  
ed dog!"

"Yes, sir," spoke up the girl as she  
looked at them both with her inno-  
cent delft-blue eyes, "it's worsted! I  
thought you knew it all the time. It's  
for my brother in Brooklyn."

The brakeman laid the dog back  
in the seat. The conductor forgot to  
punch the girl's ticket and he and  
the brakeman retired to the rear plat-  
form to figure out what was the mat-  
ter with them.—Exchange.

## STORIES ABOUT LLOYD GEORGE.

The English papers are retelling  
stories of the boyhood of Mr. Lloyd  
George, who has just been re-elected  
to Parliament. Most Baptists know  
how, after the death of his father,  
the young David was adopted and  
brought up by his uncle, Richard  
Lloyd, the honorary pastor of the  
Campbellite Baptist Church at Cric-  
cieth. Few, perhaps, know the strug-  
gles the future chancellor had to pass  
through at the beginning of his ca-  
reer. Richard Lloyd was a shoema-  
ker, but he determined that David  
should be a lawyer. For that he had  
to know something of Latin and  
French. The village schoolmaster  
was able to teach him the rudiments  
of Latin, but French was beyond him.  
So the uncle determined to teach him  
himself. Before he could do that,  
however, he had to learn it. So uncle  
and nephew learnt it together. The  
shoemaker bought a French grammar  
and dictionary and they worked at  
them side by side. When a word was  
traced back in the dictionary—not  
always an easy thing to do—they  
wrote it and its meaning on a piece  
of leather with chalk. It was a slow  
process, but perseverance triumphed  
and Lloyd George passed his exami-  
nation and became a lawyer.

NOTES FROM BROTHER CRUMPTON ON SAYINGS OF HIS CORRESPONDENTS.

Lula Collum, Garden City: "I am sending you fifty cents to pay for the calendar you sent to me. We organized our church one year ago. We only have six members and every one of us are women. We are having a hard time trying to build, but I think we will come out all right yet, and I hope we will soon get our debt paid off."

Only six members and every one of them women. What do you think of that? They are struggling to build, and they did not ask the board for a cent. Reader, don't you think they ought to be helped?

J. F. Avery, Shelby: "Take good care of yourself and make a pull for the year 1911 as never before."

John is always hopeful. That "pull for 1911." Wonder how many will help me! I take the field January 2d. The weather may be bad, but I am going to make that "pull."

"I want to thank you and the board for helping us last year. We don't owe our pastor a cent, and I think that we will be able to pay him next year ourselves."

Blessings on the brother who writes that way! .. wasn't much, but it bridged them over a tight place, and now they will help us to do the work at other points. Co-operation is the word. Pass it around; let the preachers preach about it. Write your friend about it.

"Inclosed find check for \$5, which is one-tenth of my salary for the last month."

"One-tenth." That is from a young man. Blessings on him! "Honor the Lord with thy substance .. . and prove me .. . if I will not pour you out a blessing." Who will accept God's challenge?

"In answer to your request of a few days ago, I am sad to say our church is so badly divided on the mission question that it is doing nothing much on that line. This division has been on for about three years and does not get any better."

Divisions are always deadening in their influence, but divisions on the mission question kill quickest. "Doing nothing" can be counted on for a church in that fix. "Let there be no divisions among you."

John A. Darden, Goodwater: "Brother Bennett is this week seeing our members and says he is determined to get the balance of our indebtedness on the church paid off before Christmas, and he is going to do so, too."

That is good. Sam is determined, and this good lawyer deacon is backing him. Oh, these church debts! How they do hurt! The secretary is so glad when one of them is paid. Brother Darden, put me down for a visit in the early spring.

John N. Coffey, Rash: "It has been a long time since we sent you a collection, but our dear old pastor, Brother R. Howell, was on fire from above with a missionary sermon Sunday and promised us he would have a collection take every time he comes. We have been without a pastor and have neglected our collections in Sunday school and prayer meeting. If Brother Howell continues to take collections every month, we will have a much better letter next association and I believe we can have a revival, too, any time when we are discharging our duty."

That heroic old pastor! I will report his speech at the association soon. A church without a pastor! A vessel on the sea without a rudder is no more helpless. Not one time in fifty do they keep up their mission collections. Brother Howell, "with fire from above," will make the church a surprise to herself at the next association.

"When you met me you had the audacity to accuse me of being a man who never answered a letter. You shall not make such an accusation again, for I am going to answer every letter you write me during this associational year."

"I am giving systematically one-tenth to the Lord this associational year, and endeavoring to make as many converts to the tithing system as I possibly can. I have become thoroughly convinced that it is the only Christian way to give. Herewith I am enclosing you New York exchange for \$8 for foreign missions in response to your recent appeal."

Good promise, brother. You will certainly hear from me. A preacher who tithes! Blessings on him. When all our pastors adopt this or some other plan, they will insist on the churches becoming system-

atic. I believe the tithes is the Lord's, but if some brother prefers another plan, we will not quarrel. Some liberal, proportionate plan is the thing.

Lampassas, Texas: "Dear Bro. Crumpton—Inclosed is check for five dollars, my thank offering to the Lord for the blessings I have so richly experienced, even amid clouds and a bereavement, yet He still blesses. In looking over the Alabama Baptist, I see home missions is pressing hard just now, therefore apply this amount to that immediate need. When at home I donate through my church."

Away off in Texas on a visit, but reading the Alabama Baptist! A thank offering while away from home! How the Holy Spirit follows the Lord's own and how He keeps them reminded!

"You may perhaps think strangely of me sending my little contributions to you instead of giving through the church, but the reason I do this, the church doesn't give according to the schedule, and I prefer to contribute more systematically. If I had a schedule I would be glad to give accordingly."

She has the schedule now in her own home. If the church won't have a plan let each member have one. Many are doing just as this sister is doing. The receipt can be turned over to the church treasurer and the church will get credit for it.

"Our people and preachers need something on the mission question. Help if you can."

That is the need everywhere. I am delighted when they make an appeal like this.

Are the Churches Adopting the Schedule?

Yes, brother, I never saw anything like it. If they will work it after they get it, great things will come of it. But the cards on the wall will do no good toward helping the mission cause, no more than fine farm machinery unused will help to make a crop.

A good woman says: "In the Alabama Baptist of the 7th Inst I read your article 'A word to young preachers.' It put me to thinking. I am poor, but I want to help a little. I have no money, but I have my father's books. I will give them to some preacher if they will have them. They are old books, but good. They may do some preacher good."

As I read these words from this good sister, the daughter of an old preacher, I thought: "Oh, the thousands of volumes in Alabama like these old books, useless to the owners, but priceless to the young preachers! If the board only had a book store where these treasures could be stored so that our young preachers could find them and bear them away to their poor homes and enrich their minds with their consecrated lore! Any young preacher who will use the books and pay the freight shall have the name of the sister who wrote the letter."

W. B. C.

I preached at Warrior on Sunday, December 18. The weather was bad, so did not have many out Sunday morning, but good congregation at night after morning service. One joined by statement and we raised \$10 for the orphans' home. I have been preaching for them before; this is a good church and community. I preach there again the first Sunday in January. I preach at No. 13 mines and Cory, both very important places. We hope to soon build a church at 13 and oh, how I wish some liberal heart would give me \$10,000 to build a church at Cory on a \$5,000 lot the company will give. 13 is going to be the largest camp in the state. We meet there in a private home and the other night we had a great meeting. Every person in the house asked for prayer, and among them some Mexicans, which rejoices my heart, and I ask the prayers of those who read these lines for this work. I am anxious that these Mexicans be reached, so they can reach others; in the course of a year there will be 4,000 people here, so this is an important field in which to work. Brother Stodghill and I constituted a church here the 20th of November.—H. R. Schramm.



HOWARD COLLEGE NOTES.

From Birmingham Age-Herald Dec. 24, 1910: DAWSON'S NEW WORK.

Has Edited Picard's "La Petite Ville" Which is Accepted by Publishers.

Prof. J. C. Dawson, who holds the chair of modern languages at Howard college, has edited Picard's "La Petite Ville," and his work has been accepted by publishers, Ginn & Co., of Boston, New York and London, who will have the edition ready for the public probably at a date not very remote.

The publication will be an evidence of Professor Dawson's capability for research work and his endeavor will probably have an appreciable influence in putting the name of Howard college before the notice of scholastic circles.

The above will cause sincere pleasure among friends of the college. Professor Dawson's accurate scholarship is promise of excellence in this work. Faithful teaching, earnest study and courses pursued in France and Germany are now bearing fruit.

Prof. A. H. Olive will represent the college at the meeting of the Alabama Educational Association in Mobile in the spring. His subject will be "How to Provide the Necessary Laboratory Equipment for a Secondary School Course in Physics." Those who know Prof. Olive are satisfied that he will handle the subject in a masterly manner.

Dr. George W. Macon, chairman of the faculty committee on lectures, has arranged an excellent course of lectures by the professors upon subjects concerning which they speak as authorities. These lectures come every other Friday and are delivered before the whole student body.

Professors Dawson and Hendricks have already delivered their lectures to the pleasure and profit of the students and faculty.

Fifty-seven ministerial students are on the college roll this session. Among them are some of the most promising young men ever in attendance at Howard college.

The support given our preacher boys by the Baptists of Alabama through the ministerial board is so meager, so inadequate, that it is no exaggeration to say that there are times when these noble young men and their families—for a number are married—go hungry.

Brethren, ought these things so to be? Shall we publish the statement that ministerial students in our college are helped financially and then do for them practically nothing? These are the men who are to fill our pulpits and go forth as missionaries for the Foreign and Home Boards. Support from our state for the Alabama boys in the seminary at Louisville has been so small that I doubt not other states have had to support our men. Again, ought these things so to be?

We have expended upon our campus \$1,546. We must put about \$500 more upon it, and then we wish our people to come and see it. Birmingham citizens made generous contributions to this improvement. Our Baptist brother Whatley, of the Tennessee Coal, Iron and Railroad company, meeting the agent of the college in an elevator, asked him to go to his office, that he might give a generous sum. Such voluntary things so to be?

Our new pastor, Rev. W. W. Lee, honor man of Howard college, is winning golden opinions among all men and women in his new field.

Howard's representative in oratory in the Inter-collegiate contest is R. K. Hood, of Randolph county, one of our best and finest, who came to the college through the instrumentality of the splendid man who is head of our commission, J. C. Wright, of Roanoke. For many a year Brother Wright has been doing good and helping men, and yet so quietly that few know of his generous aid.

The prospects for the new year are excellent; but we need one hundred additions to our student roll.

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#### This Advertisement

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**Dr. F. W. Jiroch, Dept. 410, 350-352 Wabash Ave., Chicago, Ill.**



### DENOMINATIONAL SCHOOLS.

The Baptists of Alabama, as well as the Baptists of every other state and country, had just as well get ready to educate their children in Baptist schools. I here and now make the prophecy that the time is coming when there will not be a free school, as we now have them, in the whole country. During the summer and fall this writer traveled over parts of several different states and most everywhere he went there was trouble between denominations as to which would furnish teachers and hold control of the free schools. Several superintendents have told us that trouble of this kind is all over the country. What does it mean? My answer is that the time is coming, and is almost here, when, for the sake of peace, each denomination will have to own and control its own schools. Again, the rankest infidelity to be found in all the world is found in some of our colleges and universities. Some time ago we heard a man preaching in a certain educational institution and all the time he was preaching we could hear some one talking in the congregation. On inquiry we were told that it was one of the professors of the institution who is an infidel. Think of Christian parents, by a mighty struggle, financially, sending their children to one of these colleges or universities to complete their education and fit them for Christian citizenship, and the children having infidelity instilled into them by the professors of the institution, thereby defeating the parents in their efforts to prepare them for Christian citizenship. Christians should educate their children in schools in which the Bible and religion is respected. And in order for the Bible to have any very prominent place in a school, it is absolutely necessary for the school to be of one denomination, since the different denominations do not agree as to what the Bible teaches. It is for this reason that there is an effort being made in some parts to legislate the Bible out of the free schools. The lines are being more closely drawn all the while and the final outcome will be denominational schools.

A. T. CAMP.

### A SAD DEATH.

On the 21st day of Dec., 1910, we buried Sister Oden, of Mulberry church. She was a great sufferer, having been afflicted for many years, but she bore her afflictions with patience and expressed perfect willingness to die. She leaves a husband and a large family of children and many relatives and friends to mourn her death, but all the children, that are old enough, together with a good Christian father, hope to meet her in heaven.

S. M. ADAMS.

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Name..... State please Mr., Mrs. or Miss.....  
 If you are losing flesh.....  
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 If your appetite is poor.....  
 If you have rheumatism.....  
 If you have sick headaches.....  
 If you have a pain in the back.....  
 If you are subject to malaria.....  
 If you spit up mucus or slime.....  
 If you are subject to biliousness.....  
 If you are troubled with catarrh.....  
 If your sleep does not refresh you.....  
 If you feel weak and all run down.....  
 If you have palpitation of the heart.....  
 If you have heartburn and indigestion.....  
 If you have weak lungs or cough much.....  
 If you have any rectal trouble or piles.....  
 If you belch up wind from the stomach.....  
 If your hands and feet get cold easily.....  
 If you spit up sour or undigested food.....  
 If you have foul breath and coated tongue.....  
 If your bowels are irregular or constipated.....  
 If you have specks floating before the eyes.....  
 If you have dizziness or swimming of the head.....  
 If you have itching or burning of the skin.....  
 If you have hot and cold flashes over the body.....  
 If you have boils & pimples on the face & on neck.....  
 If you feel bloated, distressed or sleepy after eating.....  
 If you are depressed in spirits & easily discouraged.....  
 If you have pains in back, through loins, hips & joints.....  
 If you get weak, nervous & trembling after slight exertion.....  
 If you have twitching of muscles, limbs, face & eyelids.....  
 If you have too frequent desire to pass water, or if there is dribbling or painful urination.....

State.....  
 Street or R. F. D. or Loc.....  
 Did you ever write me?.....  
 What is your age?.....  
 What is your disease?.....

It is distinctly understood that I will never ask you to pay for the proof treatment, letter of advice, diagnosis, or for answering your special questions. I will also send you my Medical Book containing valuable recipes, simple home remedies, etc., all free—absolutely free—Write as soon. Address Dr. F. W. Jiroch, Dept. 410, 350-352 Wabash Ave., Chicago, Ill.

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